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Association and General News

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OCTOBER, 1913.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

THE APPEAL OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION TO UNIVERSITY WOMEN.

SEVERAL articles in this number of the "WOMEN'S INTERNATIONAL QUARTERLY" have been definitely planned to meet a special need which is being felt increasingly in several parts of the world, namely, that of presenting the appeal of the Young Women's Christian Association to University Women. The actual suggestion that one issue of our periodical might be used in the near future for this purpose was made last January by MISS HELEN BARNES, who wrote to this effect on behalf of the University women on the National Board of the Australasian Associations. This letter, however, only voiced a desire which many others have felt for some time. More especially in Great Britain and Ireland, the United States of America, Canada, Sweden, India and China, there is urgent need at the present moment for more women with university training to enter the service of the Young Women's Christian Association as secretaries and Committee members.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

CONTRIBUTORS TO THIS NUMBER.

MRS. THERESA WILBUR PAIST, who has kindly written for us on "The Young Women's Christian Association as a Career for University Women," is an experienced leader of the Association in the United States. She acted for several years as one of its national secretaries for work among women students in State Universities, and is still deeply interested in the development of the whole movement. From personal experience she realises both its tremendous possibilities and its practical demands upon those who enter its service. There is scope for every kind of Christian woman worker in the Association, whether she has qualifications and vocation for service in a Christian or non-Christian country, as a pioneer, organiser, leader, or merely helper and friend to other women workers.

After the more general statement MISS E. MARY SAXELBY, M.Sc., a British member of the secretarial staff of the Chinese Associations, and MISS EDYTHE CROSTHWAIT, the secretary of the Student Department of the Bombay Young Women's Christian Association, and a resident in the University Settlement of Bombay, present the appeal of the women students of China and India. We hoped to have also had a paper from MISS GWENDOLEN WATNEY, another British graduate on the staff of the Japanese Association. Owing to sudden illness, however, her promise had to be cancelled, and we must look forward at some future date to her description of the women students of Tokyo, and their great need of the Association.

MRS. RAYMOND ROBINS, of Chicago, whose address at the recent Convention at Richmond, Virginia, on "The Life of the Employed Girls in Cities" we are allowed to reprint by the courtesy of the Convention Committee, expresses on the other hand the appeal of the industrial woman to her more favoured sisters. She was addressing American women as she spoke at Richmond, yet her appeal is repeated with only slight variations from how many other parts of the wage-earning world. Industrial women need the Young Women's Christian Association as truly as women students, and their problems, whether religious or social, make urgent and insistent demand that the strongest Christian thinkers and best-qualified servants of society should develop the Association movement on their behalf and amongst them.

The next two articles connect themselves closely with Mrs. Raymond Robbins' paper, in that FRÄULEIN VON KNEBEL-DOEBERITZ describes the efforts of the Social Democratic party in Germany to influence more especially industrial women workers, and P. LIC. REINHARD MUMM gives some account of the counter-movement of Christian Trade Unionism. The problems presented to Christian organisations by the Social Democratic party and its activities are not sufficiently well known, in Great Britain more especially, and we would commend these articles to the careful attention of our readers.

In our July number we had the announcement of the Fifth International Conference of the Young Women's Christian Association, to be held (D.V.) next June at Stockholm. In this issue will be found the preliminary programme of the Conference, as also a description of its general tenor and purpose by MISS PICTON-TURBERVILL, a member of the World's Executive Committee and the chairman of the Foreign Department of the British Association.

From MLLE. MALAN, of Geneva, we welcome a paper which in some sense complements the one by Madame Arnaud, of Bordeaux, in the July number. Mlle. Malan is the corresponding member on the World's Young Women's Christian Association Committee for French Switzerland, and is an active leader in Christian work for young women in Geneva.

* * * *

REPORT OF THE LAKE MOHONK CONFERENCE, JUNE, 1913.

THE Report of the 10th Conference of the World's Student Christian Federation, held at Lake Mohonk, New York, from June 2nd to 8th, is now to be obtained from the Federation Office, 124, East 28th Street, New York, or any of the national secretaries of the Student Christian Movement (Price 40 cents, 1s. 6d. or the equivalent). The volume is of intense interest, and all those concerned with the progress of Christianity among young people are urged to procure it. The reports of the secretaries of the Federation for the years 1908—1912 are included under the title "Religious Forces in the Universities of the World," which section has, however, been issued in a separate volume.

The Y.W.C.A. as a Career for University Women.

Theresa Wilbur Paist.

THE time to think long thoughts is difficult to find during a woman's busy, engrossing University days. Even so insistent a question as that of the career which she shall enter may remain unsolved and, upon receiving her degree, she sometimes drifts into the profession most accessible to her. Thus many a woman is teaching, not because she has thoughtfully chosen that career but because she has moved along conventional lines of least resistance. The preoccupied student must waken to the fact that new professions are demanding University women, and that these new lines of endeavour fire one's imagination with a promise of a large usefulness, a full play for the whole personality and a satisfaction of mind, heart and spirit. The modern social and religious movements of our time require expert leadership, and those that have to do with the well-being of women and girls need, as salaried workers, women of University training. Among these movements, perhaps, none can bring to Christian University women a stronger claim than the Young Women's Christian Association.

Yet many a University woman will be surprised at such claims, for to her the actual work of the Young Women's Christian Association may be practically unknown, or, alas! she may be prejudiced. By its very name the Association is frankly a religious organization, and therefore before the critical student it is apt to fall under the suspicion of being narrow, and of that word "narrow" the student, at least the American student, has a lively horror. The University woman, who during her student days is reverently but fearlessly questioning all things, sees the possibility of finding in the Association a narrow religious outlook, which would define an arbitrary boundary for religious thought. To her may come also the fear that the Association may be narrow in its sympathies. As a student of sociology she has been wakened to the many needs of all classes of human being. Her heart has been stirred by a knowledge of the

hunger which industrial workers have for recreation, social intercourse and general culture. Though she does not really know the Young Women's Christian Association, she is inclined to think that such an organization would sympathize only with the girl who wished to express her joy in the singing of hymns, or to receive her culture from the study of the Bible. As for methods, the student sees grave danger of narrowness, for are not Christian people often suspected of substituting piety for efficiency and good intentions for actual achievements? Yes, the student is apt to be sceptical about a career in the Young Women's Christian Association. What can we say to dispel her fears?

We cannot claim that no Association has been guilty of narrowness in the very senses so abhorrent to her. It may be her mission to rescue some Association from such error. However, we can say with assurance that the very genius of the Association the world over is breadth. Breadth of religious outlook it has most certainly, for it is interdenominational. Women of many Christian communions enter it, bringing the wealth of their Christian experience. Those who control its policies state their individual belief in varying terms, but a common loyalty to Jesus Christ forms an effective basis for united effort, and petty differences are often never discovered in the absorption incident to the doing of a great task. To be sure, theological discussions do occur, and between almost any two workers they reveal sharp differences, but as united work usually precedes any such debate, each is allowed to hold her own convictions without forfeiting the confidence of the other, while the horizon of both is extended.

Breadth of sympathy is expressed in the fundamental principle of the Association, namely, that it shall minister to the entire personality of young women. This it could never do if it did not recognize as the most persistent hunger that of the spirit. In our eagerness to follow the Lord, who was not content to give less than the very bread from Heaven, we find ourselves, like Him, offering earthly bread to those whose immediate need it is. The very desire of the Young Women's Christian Association to lead every kind of girl, whatever her circumstances, to an understanding and acceptance of the Christian faith, leads it into many lines of practical endeavour. For example,

hundreds of women and girls will return to their work this Fall rested by such a vacation as they have never before known, because the Christian Association through its summer homes and vacation camps has given them food, rest, companionship and a glimpse of the Great Companion who will remain with them during the hard days of work. These Association camps are not substituting Bible Classes for nourishing food—they furnish both. The sanitary conditions are attended to religiously, literally religiously, that the tired workers may rejoice in godly order and cleanliness. Every department of the Association would need to be described in order to illustrate how it adjusts itself to the needs of the young women in each community. The gymnasium, cafeteria, boarding-home and rest-rooms, all bear witness to the appreciation of physical needs and their relation to the attaining of an abundant life. The growing tendency to use the gymnasium for general recreation, to equip the auditorium with a moving picture apparatus, and join with the Young Men's Christian Association in giving social affairs, shows an increasing purpose to give every girl a chance to have a wholesome, good time. A visit to an Association during the evening hours reveals the many forms of mental diet offered to those desiring educational food. The outreach of the Association to foreign speaking people, factory workers, dwellers in mill villages, and in country districts, bears witness to a fearless attempt to serve any and every class of young women. Through the Bible-classes and religious meeting is expressed in a tangible way the spirit dominating the working of every department.

A study of the Young Women's Christian Association will convince any fair minded University woman that it is attacking many of the most difficult of our present social and religious problems. Nor will the student be disappointed in the answer to the question as to whether the attack is carried on in a scientific way, such as to enable a thorough going University woman to find her place in it. Time is necessary for the development of any science, and when we deal with the problem of human relationship it is a question whether a definite science can be evolved. But a genuine scientific spirit is abroad in the Young Women's Christian Association. As evidence of it we note that in the United States the National organization has developed

a Department of Method for the purpose of discovering the most effective methods in the various lines of Association work. In this Department there are twenty-two secretaries. The National building in New York City is their base of operation, but the whole country serves as their laboratory. Their range of study includes a search for principles in economics and sociology which bear upon their problem, an investigation of what other organizations as well as the Association are endeavouring to accomplish and actual experimentation in certain Associations. These secretaries are by no means working alone, for each is under the direction of some committee of the National Board, and through the whole field unnumbered secretaries are contributing their thought and experience. Every thorough worker has the opportunity to help in building up a science of the work in her department. Many are truly pioneers. Such are the small town and country secretaries, who must develop a social organization among country people whose environment tends to develop individualism in the extreme, and to dull by its isolation social instincts. The country secretary must build upon an understanding of country people, and of the agencies which are touching their lives. She must also know the history, the experience of the Young Women's Christian Association, for while most of its methods have been developed in the attempt to serve young women who live in the midst of city life, still the young woman herself is much the same everywhere, and the goal, that of bringing to each an abundant life, is unchanging. Though this line of endeavour has been carried on but a few years, certain principles adapted to the small town and country have been discovered and actual experimentation is under way. In contrast to the country secretary, others are working on problems as old as the Association. From the beginning the Associations have had quarters for their work, often they were rented rooms, or again they were costly buildings. At present the American Associations are passing through an era of building, and the secretary for economic work is using the long experience of the past, as well as the experience of kindred organizations, to develop a science of Association buildings. Not only the erection of the building, but its management as well, is being reduced to a science, while the whole problem of thrift for the Association, and the individual

member becomes the concern of the secretary for economic work.

One has only to study the work of these secretaries of the Department of Method to realize that a University woman who enters the Young Women's Christian Association as a career, bringing into it the best of intellectual equipment, will find herself by no means alone. In fact, some of our most promising University women are no longer considering whether the Association offers a career worthy of them or not, but are honestly asking whether they are worthy of so high a calling. Only the student herself can answer the most searching question as to her fitness, for she alone can judge whether her devotion to Jesus Christ is so real as to qualify her for service in an organization that bears His Name and seeks to advance His kingdom. She must have the courage to face facts as they are, facts of external conditions and of human nature. Her faith in young women and in the possibility of abundant life for all must be based upon a faith in the omnipotent God. It will often be her task to blaze a path into an undiscovered field, and yet she must ever be ready to learn from the experience of others. To the young woman possessing these fundamental qualifications one can point out many lines of endeavour. The large City Associations allow of much specialization. As an Educational Secretary in such an Association a young woman finds herself at the head of a great school. To the problems incident upon the conduct of any school are added those of discovering the educational needs of the women of a city, of rousing them to a consciousness of their needs, and then of providing for them. To the usual opportunities are added those of leading the young women, through their desire for some educational advantage, to an appreciation of all the Association has to offer. The Religious Work Director in the same Association has the definite task of planning and conducting Bible classes and religious meetings. In every possible way she will press toward the steadfast purpose of giving to each girl who seeks the Association, for whatever cause, the very bread from heaven. The Industrial Secretary, in her attempt to lead the girls in factories and stores into the Association, finds play for all her genius in forming clubs and classes. The gymnasium, the classes in domestic science and domestic art, and the business department

require technical training, while in the position of General Secretary, whether it be in a great city Association or a small one, a young woman must have executive ability, great skill in dealing with people, and if to them she adds many other talents, all will be used to the utmost.

There is also the work of the Travelling Secretary, who must quickly understand a situation and set forces to work on the solution of each problem. In its out-reach to the non-Christian countries the Association offers a scope for service to women just awaking to the dignity of Christian womanhood. The countries where, as in the United States, the student Christian organizations are a part of the Young Women's Christian Association, offer a field for service in Colleges and Universities.

Thus a wide range of possible service is open to the University woman who considers the Young Women's Christian Association as a career. Yet one could well complain that such an account as this gives no adequate idea of what such a career would offer. The method of finding a complete answer to the question will vary in different countries. To all there is open a literature upon Association achievements and methods worthy of careful study. Many gain their clearest conception of the Association Secretaryship through a conversation with some Secretary, an unhurried visit to a good Association, or attendance at a summer conference. The more clearly a student sees the great opportunities in the Association, the more will she desire some special preparation before entering its service. Many a secretary has had to launch out into her work with practically no special equipment, and by dint of constant study and persistent effort many such have succeeded. In the United States there has been evolved a complete training system;* a University woman, upon her graduation, is allowed to study at close range Association activities as a member of a Training Centre. After a few months of such study she is prepared to take some minor position as a Secretary, thus gaining actual experience. Later she may enter the National Training School

* Further information with regard to the National Training School and Training Centres of the Young Women's Christian Associations of the United States may be obtained from the Annual Catalogue, issued by the National Board, 600, Lexington Avenue, New York City. Full particulars as to lectures, fees, cost of living, as well as the names of the staff and those who have graduated, are given. Those students who are contemplating a course of technical training in addition to their University course should apply for this booklet.—(EDITOR.)

for a year. There she is offered a course of study planned most carefully by experienced Association leaders, and she leaves this school with genuine technical training for Association work. The dignity of the Association Secretaryship as a career is evidenced by the increasing number of women who have added to a complete University course this technical training. Women from other countries have honoured this school by becoming students in it. Many to whom such training is impossible will, by keeping the spirit of a true student as they work, become leaders in the Association life of many nations.

The claims of the Young Women's Christian Association as a career are not based primarily upon the fact that it offers a wonderful opportunity for using the training which a University gives a woman and for expressing her whole personality. Its chief claim lies in the tremendous need which it is now experiencing for leaders of the highest type. Our prophets of the future have unbounded hope, their chief concern is lest the rapidly-growing Association shall find no adequate leadership. In very truth the claims of the Young Women's Christian Association upon University women are made in the name of the womanhood of the world and in the name of the Kingdom of Christ upon the earth.

Women Students of North China.

E. Mary Saxelby.

Not least among the many recent changes in China must be counted the change in conditions and spirit of China's girls and women. Although I have only been in China for a few years, Association work has given me the chance to notice characteristics in my many Chinese friends, which from all accounts were not evident in Chinese girls even a few years ago. Many of the old school still remain, but they now stand out conspicuously in contrast to their more energetic sisters, even before the Revolution. In a class of thirty-six girls only one was ashamed to run, and stood shivering in the cold whilst the rest warmed themselves by doing drilling exercises. When the Revolution was barely over, a Manchu lady, who taught me for a while, was conspicuous by her adherence to old customs. The sight of this lady being escorted home by her "nurse," after our study-time together each day, was a great contrast to the sight of my friends in the women's army being drilled by an officer of the men's army, running under his direction at a military trot for a full half-hour without stopping. These army girls, of course, went to too great extremes, and, unfortunately, many girls in China to-day are doing the same; yet the energy and character which lie behind these modern movements promise well for the future of China's womanhood if only they can be directed along right lines. It is indeed a privilege to be in China now, with the chance to help in this great work, and many authorities agree that the Young Women's Christian Association is peculiarly fitted to carry it out.

But in getting to know these young women, whether belonging to the new or to the old school, what strikes one most is their human-ness. Whatever the external differences in customs, home life, or dress, human nature is one, and friendships with Chinese girls can be just as true and helpful as those with one's own countrywomen. Chinese women are interested in the things in which *we* are interested; they are anxious to learn what *we* strive to learn; they are eager to discuss the things *we* like to

discuss with our friends. Even the prim and proper Manchu teacher broke into peals of laughter as I answered her questions concerning the customs of betrothal in England, and eagerly asked if we ever did dance with men other than our own husbands. The modern girl, however, shows no such surprise, but copies what she believes to be foreign custom, and where she has no example to copy allows her imagination to fill in what is lacking. One of my friends, who had recently been baptized and was soon to be married, asked me one day to go over the marriage service with her. At the appointed time she came; but what was my surprise when she calmly asked, "May I bring him in; he is waiting outside?" referring to her future husband. So in she brought him, and the two went over the service together, and were much disappointed to find no reference to her gift of a ring to him. When the day arrived they waited together at her home until the time came to go to the church.

Another friend tells me that she and her husband are planning to go to America together when he finishes his course at a Government University.

Such instances promise well for the future home life in China, if only this younger generation knew where to stop. Some, however, do not, and in Tientsin there is not only a society for introducing young men and young women to one another to enable them to choose for themselves suitable life-partners, but there is also a society which has as its basis of membership the pledge to refuse any husband chosen by one's parents. Already some Chinese girls advocate complete independence after marriage, and urge married women to go out and earn their own living in order to avoid being dependent on their husbands. In a so-called "Suffrage" Society the demand for the vote is a comparatively small matter, and the Society advocates amongst other things that divorce is permissible if betrothal has been arranged by parents, but not in case of free choice. All this, however, represents the extreme parties, and out of this new spirit will surely grow popular opinion, sane and strong enough to put down such evil customs as that of having concubines, girl slaves, etc.

The advanced spirit of the girls of new China, however, not only concerns itself with personal or family interests. The girls who left home and friends, and in many cases

ran away from school, determined to fight to the death for their country, had a courage and determination which should carry them far along the right road when once they find it. During the Revolution all their plans were made to go to the front and actually fight, but when it was explained to them, by Sun Yat Sen, that by doing so their greatest danger lay in the men with whom they would have to live and fight, for their honour's sake they gave up the plan, and in its place decided to learn the even more dangerous task of making and throwing bombs. Their enthusiasm, however, was not confined to destructive methods. In the branch of the so-called Women's Army with which I was in touch, one fourth of the members gave their time to collecting funds for the Revolution, one fourth to Red Cross work, and one fourth to learning tailoring and making uniforms for the soldiers, whilst only the remaining fourth were preparing to fight. All four sections, however, lived together giving their whole time to the work, and were ready to give themselves to their country whatever the sacrifice might be.

Those who were not prepared to join the army yet shared the same spirit, and worked quietly at home for their fellow countrymen. Many girls and women who had never thought of working for others before strove to earn money for the support of the Red Cross Hospitals, or patiently worked at equipment needed for the same, including the hard and painful task of sewing on strong canvas.

After the Revolution was over they proved that they had not forgotten their lesson, and in Tientsin the Ladies' Auxiliary of the Red Cross Society developed into a benevolent society for the relief of the poor, the members meeting regularly to make garments for them now that bandages were no longer needed.

One set of girls whom I know graduated from the Government Normal School shortly after peace was declared, and seven or eight of them opened a small school, agreeing to give their services free for teaching there in the odd hours not occupied by their regular work, whilst all agreed to give up their first month's salary in the first position they obtained for the support of this school. The school is in a district where there is no other means of educating the children they are reaching, and

the spirit of self-sacrifice shown proves that it was not started for the purpose of making money but for passing on to others something of what they themselves have received. I am glad to be able to say that, after several months of varying fortunes, the school is now proving a great success, and the girls are reaping their reward in seeing a rapid increase in the number of scholars.

But these Chinese friends are as human and fond of fun as any English girls. When the Government schools were ordered to observe a holiday in honour of Brazil's recognition of the Republic, one of these young teachers laughingly expressed the hope that each nation would recognise the new government separately, so that they could get a holiday for each. A Bible-class for English-speaking women enjoyed a boating expedition and picnic as thoroughly as any people I have seen. In nearly all the schools drilling and games are taught, and the girls are especially eager to learn the old folk dances of other countries. At the first Conference for women in North China, which we have held this summer, the Chinese delegates appreciated as keenly as any of the foreigners the beauty of the hills and trees around the old Buddhist Temple where the Conference met. They eagerly raced to the tops of the hills in spite of sun and heat, and enjoyed tumbling into the water in their efforts to catch fish and frogs, as much as they did the actual fishing ; whilst some delegates even had to be asked not to climb the trees for green apricots ! The Chinese are actors by nature, and I have seen them go through scene after scene with a zest and naturalness which it would be hard to find at home, each girl simply knowing the plot and filling in her own words as she went along.

These are the girls, with their zeal and energy, their brightness and loveableness, who are eagerly coming into the Association, and in their readiness to learn all they can are ready, too, to study Christianity. Do you wonder we love them, and appreciate their friendship to the full for its own sake, as well as for the great opportunity it gives to lead them to their best Friend, Jesus Christ ?

Work Among Women Students in Bombay.

Edythe F. Crosthwait.

STUDENT work in Bombay is in many ways of peculiar interest. It differs from that in other student centres in India in that the large majority of the students are non-Christians, and often if not actually anti-Christian, are at least afraid of missionary influence.

The Student work naturally falls under two divisions, Junior and Senior. The Junior work is carried on by means of Clubs formed in schools. These meet for an hour once a week, half the time is spent in Bible study and the rest in sewing, mission study, talks on the Young Women's Christian Association in other lands, or games. Business sessions are conducted regularly and the girls enjoy learning how to write committee minutes, propose and second resolutions, vote, etc. The membership of these Clubs usually numbers about sixty to seventy girls, who are enrolled as Junior Members of the Young Women's Christian Association. Occasional socials are held at the University Settlement or at the Central Young Women's Christian Association building, when all Clubs have an opportunity of meeting together. At present five such Clubs exist, and possibly a sixth will shortly be started in a school where the majority of the children are non-Christian. The children in three clubs are Anglo-Indian and in the other two Indian Christians. The Clubs are usually undertaken at the request of the school authorities and are in all cases recognised by them.

Among the Anglo-Indians one cannot help noticing the appalling ignorance shown in religious knowledge. The other day a new Club member, aged thirteen, declared that she had never heard of St. Paul, and few seem to know whether the Gospels are to be found in the Old or New Testament These children are very often moved from one school to another, from Roman Catholic to Protestant; again, they are kept away from school on the slightest pretext, and their education stops when they are sixteen or seventeen unless they pass on to College. To them the

Association can bring untold benefit, as when they leave their school Club they are passed on to the Central where they can join one of the Senior Clubs, or if they go up country they will find local branches, or they can become Scattered members. Of course there is always danger that a girl may be lost sight of if she leaves school, for in many Indian schools no register is kept of the home addresses of pupils. In this way there is always the likelihood of leakage between the junior and senior membership.

To the Indian Christian, and especially to those resident in mission institutions, the Association brings a larger outlook on life and does something to dispel the feeling that the community is small and insignificant in number.

All members are sent notes on the daily Bible portion in their own language, and these together with the monthly magazine are greatly appreciated. One of the great objects of the Club leader is to try to make the members read their Bibles regularly, and to teach them the importance of prayer.

The women students studying in Bombay this year number about one hundred and twenty-five. Of these ninety are working for University degrees (one-third in the Medical School), thirty are in the School of Art, and five are Normals.

The life of the woman student in the East differs in many ways from that of the student in Western lands, and more especially in Christian countries. There are as yet no Colleges for Women in Bombay, so that women work side by side with men, and this in a country where women are looked down on, and except in a few centres, such as Bombay and Madras, are not thought worthy of higher education, or indeed of education in any form beyond cooking. In many cases one meets a girl who is the first member of her family to go to college, and it is our responsibility as well as our opportunity to help this first generation of women students to establish high ideals, to leave behind them a tradition which will make life a greater thing for those who will follow in their steps, and to set the tone in honour and purity and truth. And all this is terribly (I use the word thoughtfully) difficult. To begin with, the student has probably not the physical stamina for the strain of work. At the beginning of term she may feel as slack as we do at the end, she is—except in the case of the Anglo-Indian—working in English, a language not

wholly familiar to her, in her home she has no private place for study and is constantly interrupted, in college the Common room is too small and too noisy to attempt work in, so that she is often driven to sitting up late at night and rising betimes in the morning to pursue her studies. Above all, she is often without that living faith which so often helps the Christian student in the doubts and questionings which come when brought into new realms of thought. The Brahmin and Hindu, and in certain cases the Parsi student, will meet with stern disapproval from her old and orthodox relations by attending college and mixing with all sorts of people. Though she herself is to a certain extent emancipated, she comes from a home where the elder women rigidly conform to the elaborate ritual of their faith, and often she, too, must take part in ceremonies which to her have no meaning and which she probably despises if she thinks of them at all.

Christian work among the students centres round the University Settlement with its Hostel to which any student irrespective of class or creed is admitted, provided she adheres to certain rules, such as attendance at daily prayers, the weekly Bible Circle, etc. When the Hostel was first opened, in 1906, only Christians would come into residence, but prejudice has gradually broken down, and to-day half our students are non-Christians, and many of their friends come freely in and out of the house. If you go round the Hostel at night you will find Hindu and Parsi, Brahmin and Anglo-Indian studying side by side, and if you know anything at all of the exclusiveness of the East you will realize that only under Christian influence is such a thing possible—the non-Christians marvel at it themselves!

The College courses vary from one to five years in length. The Medical is five, Arts four, Normals two. The full course at the School of Art takes four years, but there is a Teachers' Course which only takes one. The standard seems lower than the British one, and students often study text books which in England would have been finished at school, but gradually the standard will be raised both in the schools and colleges, for those in authority are most anxious for better results than have been heretofore attained. The graduate and fully-trained Normal will have no difficulty in obtaining a post since the demand for qualified workers always exceeds the supply.

The lack of supervision is a very serious thing in the student's career. There are, as yet, no women registrars or lecturers in the colleges, so that if a girl is in difficulty there is no one to apply to except the men professors, whom she is probably too shy to approach, and so trouble ensues, and the student is unjustly criticised by outsiders, who know nothing of the real state of affairs. Since the members of the University Settlement have had permission to go in and out of the College Common Rooms they have been able from time to time to draw the attention of the professors to things which might be done to make the life of the women students easier, and the students have been duly grateful. But far more serious is the case of the graduate who perchance has taken up work in a native State, where she is in no way supervised, and is more often than not at the mercy of an unscrupulous ruler and his ministers. Be she Christian or non-Christian, she will find it difficult to stand alone. Parents often allow their daughters to take posts in schools and hospitals in such places, lured by the remuneration offered, and not infrequently one hears of such girls falling into disgrace.

How can the Association help? In many ways. I have told you that the majority of students are non-Christians (probably one hundred out of the one hundred and twenty-five), and of the Christians one-third are Roman Catholics, so that it is never easy to get them to join the Young Women's Christian Association. In the University Settlement we have a House Club, to which all the residents belong, and many of the members are willing to join the Association as they come to hear a good deal about it. Under the Student Department, also, there are two Teachers' Bible Classes in Mission Schools. (I have not included them in my list of *students*, as they have not, as a rule, been trained or done any college work.) But except in the case of these teachers and members among the University Settlement Hostel, it cannot be said that the Young Women's Christian Association is *as yet* in possession of the field in the Bombay student world. All the same, much can be done, and is being done, in an indirect way. Students (non-Christian) often come with us to meetings and lectures on religious subjects, where they hear of Association work, and some are even willing to attend the annual conference or camp.

Graduates who take posts in far-away places can also be helped. If already members, they are passed on to the local secretary, as at home, and in most cases it is possible to put them in touch with missionaries and others who will help them. The ministry of friendship is the key to the heart of the non-Christian, for if a girl realizes that you are her friend, ready to serve her at any time and at any cost, everything else will fall naturally into place. The call comes to the University students of Christian lands to come and help in this work, for, after all, the problems of student life are the same all the world over, though they are accentuated by environment. If we can reach these early generations of Indian students we shall do much to further the kingdom of God among those who are to be the leaders of the country, and who without Christian help will find it well-nigh impossible to stand for purity and righteousness. The work costs—but surely nothing in life is worth while which does not mean sacrifice. If God should call some of you to this work, come, facing the call, realizing that only as you depend utterly on Him can you withstand its difficulties and temptations and bear its joys and sorrows. The call is urgent and the work is fascinating.

For further information see—

The Education of the Women of India. By MINNA G. COWAN, M.A. Published Oliphant, Anderson & Ferrier, Edinburgh and London. 1912. Price 3s. 6d.

The Renaissance in India. By the Rev. C. F. ANDREWS, M.A. Published Student Volunteer Missionary Union, London. 1912. Price 2s.
[See especially Chap. VII., "Indian Womanhood."]

Women Students of India. By A. MARY R. DOBSON. Published M.S.U.W., 74, Denison House, Westminster, S.W. Price 2d. With postage, 3d.

This carefully compiled booklet gives information which it is difficult to procure from other sources. The Women Student field of India is carefully surveyed, statistics are given, and numerous illustrations help us to picture the surroundings of our fellow students in the East. The Young Women's Christian Association Student Department and its Field is the subject of one section, and the methods of work used are also described.

The Life of the Employed Girls in Cities.

By Mrs. Raymond Robins, Chicago.*

My subject is the life of the employed girls in cities, but in the twenty-five minutes this evening you will understand that I cannot take all phases of that life, and because I know one phase better than any other I am going to confine myself to the life of the employed girl within the four walls of her shop, her factory, her department store, or wherever her work may be for ten, twelve, thirteen or fourteen hours a day.

I would like you to see that the hours and conditions of work within the four walls represent probably the determining factor in the life of the girl. And I would ask you to see with me that the important thing for that girl is to be given the opportunity to protect herself, and that we can be of greatest service and help by giving the girl the right and the power to control the conditions under which she is asked to work.

Let me ask you to consider this thought. Let us take the fact that she is working for wages, living under municipal, state or national legislation, and is supposed to be protected through that legislation. The great majority of these millions of young working women receive, as you know, less than five dollars a week, and thoughtful men and women everywhere are realizing the individual and social menace of the low wage, and there is a general recognition of the fact that in a great, rich, empty country able-bodied men and women should find it possible to earn their living by their day's work. We are living in one of the great transitional periods of industrial development. A period which has seen in the immense development of the mechanical genius of our people the introduction and development of machinery to such an extent that we sometimes feel as if the machine had become quite human. But we have made an idol of our own invention. We have permitted the machine to become the Juggernaut of our

*An address given at the Fourth Biennial Convention of the Young Women's Christian Associations of the United States of America, which met at Richmond, Virginia, April 9th to 15th.

time and in its triumphant procession crush the lives of tens of thousands of our fellows. As of old, we worship the work of our own hands and that which our fingers have made.

We are told that one of the greatest, if not the chief, reason for the low wage of the girl is found in the fact that she represents the unskilled worker, that she needs capacity to use hands and mind, and that in the lack of this capacity is to be found the reason for the wage on which she cannot live.

I do not want anyone here to misunderstand. I believe in training as much as anyone can believe in it. I am glad of all training that can be given to any young woman to find herself, to enable her to be given a chance and make her way; but I want you to face the fact that some of the most skilled workers are receiving the lowest wages, and that there are other factors determining the wage and entering into this great struggle beside the question of skill. Why does not the skilled woman embroiderer, who does the work on our dresses and waists and fashions what we wear, many times designing with her mind the pattern as well as executing it with her hands, why does not she receive a living wage? What of the girl who receives from $2.50 to $4.50 for a whole dress, which means two weeks' work? What about the fact that the lace crochet-workers are paid nine cents a yoke, while two and a-half cents go out for cotton; are paid two cents a yard for the edging, when they can only make three to five yards in an hour? What shall we say of the fact that some of the most skilled workers in other trades have not been able to receive an amount in any way commensurate with the skill and capacity of fingers and minds? In many a machine shop where young girls are used in place of men and can double the output, why does the girl get half the wage of the man? What of the fact that the basis of a teacher's pay is not the quality of the teaching but the question—man or woman? What about the telegraph operator? Why should the woman sending the same number of messages, handling the same amount of work with the same accuracy and capacity as the man sitting by her side, be given one-third less than the man? Why when two book-keepers are sitting side by side, one a man and one a woman, with the same capacity for accuracy,

why is the woman given one-third less than the man? What about the bindery girl who has been able to earn fourteen to eighteen dollars a week because she did hand-work, and who is reduced now to four and five dollars a week because of the introduction of machinery? What about those girls in the feather and willow-pluming factories, who started with a wage of eighteen dollars and to-day receive four and five? Has their skill deteriorated? No, they are doing better work for a quarter the wage. What about the fact that skill, as such, is being thrown out of our industry, that one skilled trade after another, for men as well as women, is giving way to the machine?

The great stimulus of seeing the result of our work has been taken away from us. If we are one of seventy-five people to make one little shoe, we cannot take as much interest in the production as if we were making the entire shoe. If we are one of three girls to make a man's watch pocket, one of two thousand to make a watch, one of ninety-five to make an enamelled coffee-pot, the joy of seeing the result of our work is denied us. These are some of the factors in the question we have to face. I think it would be well for us to realize that the questions that determine wages are many times unrelated to the efficiency or the capacity of the worker.

But to return to those four walls within which the girl works. The investigations into the question of the low wage paid to the women in America have brought out the close relationship between the low wage and the social evil. The girl who is hungry, and tired, and lonely is likely to take "a long chance," and when invitations come from foreladies as well as foremen in the department stores or factories, or are brought by leading customers of her employer, her instinctive friendliness naturally responds. That there is commercialized vice, organized for the purpose of betraying the youngest of our sisters we now all know, and that it sends its representatives into the day's work of factory, and store, and business we also know. The only protection for the girl under those circumstances is to be found in her trade union organization. It adds the strength of the group to her own individual strength, and guards and protects, and teaches self-government and self-respect. To strengthen the hands of the girls so that they are empowered to protect themselves within the four

walls of their work is the imperative duty of every man or woman who wishes to combat the social wrong.

It is essential that it be definitely understood that there are girls by the tens of thousands who have maintained the integrity of their womanhood in the face of great personal suffering and self-sacrifice, as well as in the face of grave temptation. I know girls who have lived twelve in a room on twelve mattresses because their earnings did not permit them better sleeping accommodation, and who have lived for three years at a stretch on rye bread and olive oil unless invited out for a meal. I know girls who have simply paid for the space of half a bed during the night when that same bed was not only shared by them during the night with another girl, but had been used by two other girls during the day, these other girls being night workers. I know girls who take it as an every-day matter-of-fact experience of working-girl-life that they should daily go without their luncheons. I know girls who have entered a saloon because they could there get a bowl of soup as well as a glass of beer for five cents, receiving in that bowl of soup better nourishment than any other expenditure of five cents could bring them. I know girls who, with equal "matter-of-factness," never think of spending money for car fare or lunches, or laundry, or outings, and never dream of earning enough to make life even half-way decent and comfortable, or giving a chance for any realization of aspirations or ideals, or education—or sweetness of fresh air in the mountains or by the sea—and yet these girls, by the tens of thousands, in the face of such constant denial of all that makes life worth while, have held their womanhood intact and protected its integrity.

I am not certain about Virginia, but in many States it is illegal to pay wages in anything but currency, and yet very frequently cheques are given instead of money with dangerous possibilities. A number of girls from some of the factories in Chicago, where cheques were given instead of money, came to me asking if I would back them in their demand for payment in cash. Every Saturday night a hundred or more girls would cash their cheques in the near-by saloon, and the girls themselves would enter this saloon and in return for the accommodation some of their nickels would be spent for beer. Not till the united action of the workers within those factories was made possible through

organization were these young women able to handle the dangers that grew out of that system of payment. When money is given in cash, many a time the envelope does not contain the wage that the girl thinks she has earned. If she protests, her individual word is pitted against that of the foreman, for in thousands of instances no bookkeeping record of the work is kept. That she loses is a foregone conclusion. In one of the factories in Baltimore one of the reasons for the recent strike was the continuous "short pay" in the weekly envelope. In this particular instance the welfare worker went to the employer calling his attention to these facts, and as a result was instantly dismissed. This may be an extreme case, but again the girls found that only through united action, brought about in this instance by a strike, could they handle the conditions within the factories.

There is the question of legislation. We have ten-hour laws, eight-hour laws in some States, no laws at all in many States. We also have laws insisting that the doors must open outward, laws that the windows shall not be barred in working hours; we have laws or city ordinances forbidding the locking of doors during working hours. Surely the terrible tragedy of the Triangle Factory fire has not been forgotten! For years girls had asked for the doors to be unlocked with no result, and if a girl asked too frequently she was dismissed. What I want to bring home to you is, that no matter how eager we are to serve, how eager to see that right is done, we cannot be with the seven million girls in their daily work, and we must see to it that they have the power within their own group to make possible their protection. In a kimono factory a fire inspector found boards nailed over the window leading to the only fire escape. He took them off and warned the employer of the danger and went away. As soon as he was out of the building the employer nailed the boards back again. The Monday following the Triangle Shirtwaist Factory fire it so chanced that some new girls, who were members of the union, went there to work. They looked at the nailed windows, barring their exit to the fire escape, and went to the forelady and told her they refused to work unless the boards were removed from the window. "I'll see about it," said the forelady and went to the employer. The employer demurred and the forelady so reported. "We will not go

to work and we will call a strike unless the boards are taken down," said the girls. "Either the boards come down and we go to work, or the boards stay up and we will strike." The boards came down.

As outsiders we can help to educate the public to establish a standard in industry; we can awaken the social conscience of our county; but we cannot see to the enforcement of any law enacted for the protection of the working girls, whether such laws be no Sunday work, the ten or eight hour day, fire protection, or the requirements of the sanitary code. The control of the conditions of work in our industrial world is in the hands of the working girls themselves. Unorganized, the young girl has to accept conditions as she finds them—low wages, long hours, abusive language, unsanitary conditions, locked doors, fire dangers, work destructive to her moral and spiritual development. Alone she cannot change these conditions. Alone she cannot even protest against these conditions, except at the risk of losing her job. She has tried—she now knows. She loses her job when she asserts her fundamental right to have a voice as to the conditions under which she works. Yet these conditions if allowed to continue will destroy the ideals and promise of our individual and national life. Self-government is essential to the making of a free people, and self-government in the day's work can be had only by the united action of the workers.

If we could only understand that in this great struggle of industry we are simply trying to work out a further step in democracy, aiming to establish industrial democracy, as we hope to establish political democracy. We are here in Richmond, with signs and witnesses around us, testifying to the willingness of men and women to lay down their lives for what they hold dear.

Let me tell you a story of a woman in Chicago, in the great garment workers' strike two years ago. I was one of those in charge of the commissary department, where we provided food for 50,000 people every day. We had to deal with eleven different nationalities; we tried to have interpreters, but you will understand that it was not easy not to make a mistake, and when reports came that coal and food had not been received, I went to see about it. On one of the coldest and bitterest winter days I

went into the home of a Lithuanian striker. I found neither coal nor food, and lying by the mother on a bed was a little baby twenty-four hours old; standing around were children of three, four, and five; on the bed there were several letters from the employer of her husband, each letter offering an increase of wage, the final increase from fifteen to thirty dollars. The man had refused to accept this individual offer of work, and the wife and mother had rejoiced in that refusal. As I stood before her, feeling that I was in the presence of one of the great mysteries of life, I said, "How do you do it—not for yourself but for your children?" And in broken English she made answer in words that have come down to us through the centuries, "We live not only by bread, we live by liberty too." Not very far from us here in Richmond is the church where Patrick Henry uttered his memorable words, "Give me liberty or give me death," and thousands upon thousands of men and women visit the church, remember the words, are gladdened and quickened by them, and re-dedicate themselves to the service of our country. Some day when the history of the struggle for industrial liberty in America is written the story will be told of this unknown Lithuanian striker, who, in the midst of great suffering and in the darkest hour of a woman's life, *lived* the faith she held, and there will be a quickening of the heart, and a new dedication of service on the part of those who hear the story of another people who fought and died for the cause they held dear.

This is a world-wide revolution in which we are living. Can we see the underlying cause, and understand the spiritual significance of this mighty struggle, for social and industrial justice?

Friends, do you remember Tyndall calling our attention to some crystals which have lain hidden in the earth for ages with the potency of light locked up within them, and is it not because we believe, nay, because we know, that the potency of light, that the power of life, that the spirit of God is hidden in each human heart that we are seeking to set it free? Am I not right in thinking that this is the task to which the National Young Women's Christian Association is dedicated, and will we not here and now pledge ourselves with courage and devotion to work towards its achievement?

Die sozialdemokratische Frauenbewegung in Deutschland.

Elisabeth von Knebel-Doeberitz.

Die Vorkämpferinnen der deutschen Frauenbewegung und die sich ihnen anschliessenden Kreise waren Frauen welche die Notstände innerhalb der Frauenwelt ins Auge fassten, versuchen wollten, die soziale Lage der Frauen zu bessern, welche alte, der allgemeinen, zeitlichen Entwicklung entsprechend, nicht mehr zu recht bestehende Anschauungen über die Frauenfrage, beseitigen helfen wollten, für die durch die wirtschaftliche Umgestaltung des Lebens brachliegenden Frauenkräfte neue Berufs- und Erwerbszweige zu öffnen, den Finger zu legen sich bemühten auf die Schäden unseres Volkslebens, durch welche im besonderen die Frauen- und Kinderwelt betroffen wurde, den Einfluss der Frauen im öffentlichen Leben zur Geltung zu bringen. Diese ersten Frauenbewegungskreise gehörten der bürgerlichen Gesellschaft an, ohne Unterschied der Richtungen, von vornherein Religion und Politik ausschaltend, schlossen sie sich zusammen auf rein humanem Boden. Die hohe Aristokratie, wie die ernst christlichen Frauen, blieben der Bewegung fast ganz fern. Diese Kreise versuchten in immer steigendem Maasse ihre sozialen Pflichten zu erfüllen im Dienst der Kirche, der Inneren Mission, der christlichen Wohltätigkeit. Aber noch ein anderer Teil der Frauenwelt, die gewerbetreibende weibliche Bevölkerung, und die sogenannte proletarischen Kreise wurden bei der ersten Frauen bewegungsorganisation nicht mit hineingezogen, sie waren Objekte der Frauenbewegung, aber nicht subjektiv interessirt worden.

Die erste bürgerliche Gründung, der allgemeine deutsche Frauenverein genannt, fällt in das Jahr 1865. Bereits 1869 organisierte sich Berlin im starken Gegensatz zu der bürgerlichen Kreisen der „Verein zur Fortbildung und geistigen Anregung der Proletarierfrauen." Dies ist der für unser Volksleben bedeutsame Anfang der sozialdemokratischen Frauenbewegung.

Die bürgerliche Gesellschaft erkannte wohl bald die nicht vorhergesehene Gefahr, aber über allen Versuchen das Versäumte nachzuholen stand das Wort „zu spät." Die

„Proletarischen Frauen" stellten schon damals den Satz auf, an den sie bis heute festhalten: „Die Frauenbewegung ist keine besondere Bewegung, sie ist ein Teil der allgemeinen sozialen Frage, die nur der Sozialismus der Sozialdemokratie lösen kann."

Die sozialdemokratischen Frauenkreise, die sich die Entrechteten, die Sklavinnen nannten, hatten schwere Kämpfe zu bestehen sowohl im öffentlichen Leben, als auch wunderbarer Weise in der eigenen Partei. Die Behörden schlossen ihre Zusammenkünfte als unter Verbot stehende politische Versammlungen, auch wenn sich die Verhandlungen um berufswirtschaftliche Fragen drehten. Von seiten der Männer wurden sie zuerst ignorirt oder stark bekämpft in ihren Bestrebungen.

Mit äusserster Energie und Zähigkeit aber setzte sich die Bewegung mehr und mehr durch, allerdings stark unterstützt durch die volkswirtschaftliche Entwicklung welche Millionen von Frauen und Mädchen in das Erwerbsleben hineinzog, und dass die sozialdemokratischen Männerorganisationen immer mehr erstarkten im Einfluss auf das öffentliche Leben. Dies kam den Frauen mit zu gute, sowohl die finanziellen als die agitatorischen Machtmittel der sozialdemokratischen Partei. Die Frauen profitirten von der ausgebreiteten Presse und den Bildungsmitteln.

Auch bei den Frauen griffen wie bei den Männern stets die beiden Zweige der Bewegung in einander, Gewerkschaft und Partei. Bei allen ihren gewerkschaftlichen Organisationen ist die Stärkung der Partei immer Zweck und Ziel, überall sind die gleichen Persönlichkeiten am Werk, und es wird mit einer Begeisterung, einem Fanatismus der Kampf geführt, wie ihn sich wohl andere Kreise für ihre guten Ziele als Vorbild nehmen könnten.

Das Verhalten der führenden Männer der Partei zu der sozialdemokratischen Frauen war sehr verschieden. Der aus gewerbetreibenden proletarischen Kreisen stammende Bebel stellt sich freundlich zu den Frauen und bemüht sich um Aufrüttelung und Organisierung der Frauen, wohl klug erkennend, dass sie der Partei als Agitatorinnen gute Dienste tun könnten, als Gattinnen der zu gewinnenden Parteigenossen, als Mütter und Erzieherinnen der Jugend, des Parteinachwuchses. Andere Männer gaben wohl zu, es sei eine Ungerechtigkeit, den Frauen das Wahlrecht vorzuenthalten, aber, sagte man, „Das Weib ist (1875) im all-

gemeinen noch nicht reif genug dazu, in Folge schlechterer Erziehung als die Männer." Noch 1890 spricht der hochangesehene Genosse Ignaz Auer im spöttischsten Ton über die Frauenfrage. Erst 1903 brachte der Parteitag in Dresden den Genossinnen die Anerkennung als gleichberechtige mit den Männern. Auf mancherlei Weise und Wegen versucht die sozialistische Frauenbewegung sich zur Geltung zu bringen. Anfang 1891 erscheint in Hamburg das Blatt „Die Arbeiterin" als erster geistiger Mittelpunkt der Bewegung. Das Blatt kann sich nicht lange halten, wird aber im folgenden Jahr ersetzt durch ein neues, „Die Gleichheit." Klara Zetkin, die Frau eines russischen Nihilisten, und Emma Ihrer, zwei der bedeutendsten Führerinnen, unterzeichnen, und dies in Stuttgart erscheinende Blatt ist noch heute der Mittelpunkt und das Band der sozialdemokratischen Frauen.

Die Gründung des Vereinsorgans hatte eine rege Versammlungstätigkeit zur Folge, es entstehen in vielen Städten Frauenorganisationen, allerdings sah es zuerst noch traurig aus mit Rednerinnen, es fehlten noch ausgebildete Kräfte, man half sich durch wiederholen der selben Vorträge in verschiedenen Vereinen, so hielt z. B. ein Jahrlang eine Frau denselben Vortrag über Volksaberglauben, worin sie zu beweisen suchte, welche Verwirrung in Frauenkreisen ausgerichtet werde durch „den religiösen Aberglauben."

Als wichtige Moment ist zu erwähnen der Uebertritt von Frau Lily von Gizycki (die spätere Lily Braun, Frau des sozialdemokratischen Redakteurs) in die proletarische Bewegung. Frau Klara Zetkin begrüsst diese aus hochadliger Generalsfamilie stammende Genossin teils mit Freuden, feiert sie doch damit einen Triumph über die verhasste bürgerliche Frauenbewegung, teils mit dem geheimen Zweifel ob sie wohl waschechte Genossin sei und bleiben werde. Frau Lily Braun gewann eine Reihe von Jahren bedeutenden Einfluss und führende Stellung in der Partei wohl auch in Folge hoher schriftstellerischer und rednerischer Begabung. Es blieben aber Eifersüchteleien und Reibereien mit Klara Zetkin nicht aus, und schliesslich wurde 1900 Lily Brauns Wirksamkeit in der sozialdemokratischen Frauenbewegung ein Ziel gesetzt „wegen Unzuverlässigkeit in der Ausführung von Parteipflichten," ihr Name verschwindet in der ‚Gleichheit.'

Die Frage der Steigerung der Frauenerwerbsarbeit auf

Kosten der männlichen in Folge der wirtschaftlichen Krise, lenkt die Aufmerksamkeit der sozialdemokratischen männlichen Gewerkschaften auf die Frauenorganisationen. Der Textilarbeiterverband nimmt als erster die „Gleichheit" als Organ für seine weiblichen Mitglieder an. Die Frauen selbst aber arbeiten rastlos weiter an ihrer eigenen Schulung. Der Frauentag 1902 in München bespricht die Frage: wie können wir Agitatorinnen schulen? Lese- und Diskussionsabende werden eingerichtet; gesetzliche Bestimmungen werden in Beschwerdekommissionen besprochen und zur Benützung empfohlen, 1904 zählt die „Gleichheit" bereits 12000 Abonnentinnen. Bei Familienzusammenkünften und Tanzvergnügungen werden die Arbeiterinnen gesammelt und eingefangen, mit dem Kinderschutz fasst man die Mütter, mit dem Zollwucher die Hausfrau. Die Anstellung von weiblichen Gewerkschaftsbeamtinnen wird beschlossen. Nach der Reichstagsauflösung 1906 entfalten die sozialdemokratischen Frauen eine intensive Agitation mit aufreizenden Flugblättern, mit Geldopfern; es wuchs in diesem Jahr die Zahl der weiblichen Organisirten auf 118908.

Im Jahr 1907 kommt es in Stuttgart zum ersten internationalen Konferenz der sozialistischen Frauen. Bis auf Dienstboten erstreckt sich jetzt die sozialistische Bewegung. Als Käuferinnen und Konsumentinnen sollen die Genossinnen ihren Einfluss ausüben im Interesse der Partei, indem sie die kleinen Geschäftsleute und Handwerker, die nicht mit tun wollen, „nicht mehr mit ihrer Kundschaft belästigen." Das Blatt „Die Gleichheit" wird 1908 von 8 auf 24 Seiten erweitert, 85000 Abonnentinnen machen dies möglich. Fabelhafte Höhen erreichen die Zahlen der verbreiteten Flugblätter, zum Beispiel wurde das Frauenwahlrechtsflugblatt in 2½ Millionen Exemplaren verbreitet. Das Zentralblatt der sozialdemokratischen Partei, der „Vorwärts," lässt Broschüren erscheinen unter dem Titel „Sozialdemokratische Frauenbibliothek." Jede nur denkbare Möglichkeit für die Partei zu agitieren wurde ausgenützt.

Nach diesem kurzen Ueberblick über die Entwicklung der Bewegung, stellen wir uns noch vor die Frage: Wohin besteht ihre Gefahr und der Schaden, den sie anrichtet?

Voranzustellen ist für jeden Christen die grosse Gefahr für das gesamte Volksleben, wenn Frauen die Feindschaft, Verachtung und Bekämpfung des religiösen Glaubens, des Christentums auf ihr Programm genommen haben, wenn

Mütter die Entfernung des Religionsunterrichts aus der Schule verlangen, wenn man die freie Liebe proklamiert statt der durch Gott gesegneten Ehe, wenn eine Frau wie Lily Braun es wagen darf in einem Flugblatt die Schuljugend aufzufordern durch Verweigerung des Gehorsams und durch Zusammenschluss zu freien Jugendorganisationen den Befreiungskampf selbst in die Hand zu nehmen.

Eine weitere Gefahr ist, dass die sozialdemokratischen Frauenbewegung durch ihre scharfe Abgrenzung, ja Bekämpfung und Verachtung jeder anderen Frauenbewegung, die Kluft zwischen den Ständen der Besitzenden und der besitzlosen erwerbenden Frauen verschafft, dass sie durch diesen Kampf die Lösung der sozialen Frage hindert und aufhält. Man will eben alles verneinen was ausserhalb der sozialdemokratischen Partei geschieht, man will Unzufriedenheit erregen, aufhetzen, man will nicht anerkennen was von anderer Seite geschieht um vorhandene Missstände zu heben, es würde dies ja dem Grundsatz wiedersprechen, dass allein durch die Sozialdemokratie dem Volke zu helfen sei.

Man könnte sehr wohl als Massstab für den Erfolg unserer christlichen und nationalen Bestrebungen anlegen, ob die Sozialdemokratie die Sache mit mehr oder weniger heftigem, giftigem Spott begrüsst und verfolgt. Unternehmungen, die den Roten ungefährlich für die Erreichung ihrer Ziele erscheinen, lassen sie unbeachtet. Es liegt nicht im Thema des Aufsatzes, und ist hier nicht der Raum auszuführen, was in Deutschland geschieht um die Bewegung der sozialdemokratischen Frauen einzudämmen. Nur einige Proben dafür seien hier genannt: der im Jahr 1900 von den kirchlich-sozialen Frauengruppen gegründete, den Christl.-Gewerkschaftlichen angegliederte „Gewerkverein der Heimarbeiterinnen Deutschlands," ferner die Zulassung der Frauen zu der christlichnationaler Berufsorganisation, z. B. waren im Jahr 1911 bereits 13544 in der Textilbranche organisiert. Ein grosser Verband der weiblichen Handelsangestellten steht auf nationalem Boden, der ebenso aus der bürgerlichen Frauenbewegung hervorgegangen ist, als der „Ständige Ausschuss zur Förderung der Arbeiterinneninteressen," der im Jahr 1912 z. B. eine grosse Umfrage hielt über die soziale Lage der Handarbeiterinnen Deutschlands. Diese Frage ist zur Zeit besonders wichtig, weil die sozialdemokratische Frauenpartei daran ist, unter den Frauen auf dem Lande zu agitieren. Die weibliche Dienstboten werden in

katholischen wie in evangelischen Dienstbotenvereinen organisiert. Man hat es nun schon längst gelernt, sowohl in der bürgerlichen als in der christlichen Frauenbewegung, durch christliche und nationale Arbeit Dämme aufzuwerfen gegen die sozialistischen Organisationen und wahrhaft segensreiche soziale Hilfsarbeit zu leisten.

Es sei auch an dieser Stelle erwähnt, die in der ganzen zivilisirten Welt anerkannten und bewunderten staatlichen Arbeiterschutz- und Arbeiterversicherungsgesetze, die auch der erwerbenden Frauenwelt mehr und mehr zu Nutze gebracht werden, eins der besten Mittel viele Klagen der Sozialdemokraten als grundlos zu erweisen.

Wie viel Arbeit noch vor uns liegt, mögen folgende Zahlen zeigen. Im Jahre 1910 in der sozialdemokratische Organisationen 161 512 Frauen, im folgenden Jahr 1911 waren sie gestiegen auf 191 332, also eine Zunahme von fast 30 000 sozialdemokratischen Frauen in einem Jahr. Die christlichen Gewerkschaften sind auch im Steigen begriffen, aber im Jahre 1910 gab es da doch erst organisirte Frauen 21 833, die Zahl stieg bis zum Jahr 1911 mit 27 152, doch darf man ausserdem in Betracht ziehen dass die vorhergenannte Dienstbotenorganisationen mit circa 13-14 000 hinzuzahlen sind, und dass in den katholischen Fachvereinen und in den evangelischen Arbeiterinnenvereinen eine grosse Zahl von Frauen und Mädchen gesammelt sind, ganz abgesehen von anderen christlichen Vereinen, wenn gleich in den letzteren die berufliche Seite hinter der religiösen stark zurücktritt. Aber viel zu tun bleibt noch auf christlicher Seite in die Arbeiterinnensache.

Hätte die Frauenwelt vor 50-60 Jahren eine christlich-soziale Bewegung erlebt, wie sie in England Mitte des vorigen Jahrhunderts unter den Männern einsetzte, im Gegensatz zu den Chartisten, geführt von Männern wie Carlyle, Kingsley, Maurice Ludley und andere, die sozialdemokratische Frauenbewegung hätte niemals solchen Umfang und Einfluss gewinnen können.

Wir Christen müssen vor allem in erster Reihe vorangehen, die sozialen Verhältnisse unseres Volkslebens studieren und verstehen zu lernen, um an der Lösung mitarbeiten zu können. Das Recht auf Arbeit und Lohn darf nicht durch Wohltätigkeit (charity) ersetzt werden, denn „ein Arbeiter ist seines Lohnes wert“ (1. Tim. 5, 18). Aufklärung unter den Gebildeten muss soziales Denken bringen, dann werden

am besten die Quellen fanatischer Verhetzung verstopft. Wir müssen gottentfremdeten Genossinnen beweisen, dass wirtschaftliche Genossenschaftsunternehmungen nur dann Segen und Glück bringen, wenn sie auf dem Boden christlicher Weltanschauung aufgebaut sind, dass der wahre Sozialismus auf der Erkenntnis gegenseitiger Pflicht beruht, durch Ueberwindung der Selbstzucht also auf der christlichen Liebe und Achtung. Eine auf Hass und Feindschaft sich gründende Organisation aber, wie die sozialdemokratische Frauenbewegung, die friedliche Entwicklung und Besserung der Verhältnisse hindert und vernichtet.

Die vorstehende Ausführungen haben ein Streiflicht geworfen auf die Verhältnisse in Deutschland. Die Sozialdemokratie ist international, so werden die Zustände in anderen Ländern innerhalb der sozialdemokratische Frauenbewegung wohl überall ähnlich sein, deshalb auch die Pflicht aller christlichen Frauen dieser Welt- und Reichsgottesgefahr ins Auge zu sehen, und durch Verstehen und Leisten sozialer Arbeit beseitigen zu helfen.

Zum weiteren Studium empfohlen:

J. Joos. „Die sozialdemokratische Frauenbewegung." Volksvereins-Verlag. München-Gladbach. Preis 1 Mark.

W. Ilgenstein. „Aus dem Lager der sozialdemokratischen Jugendbewegung." Im Selbstverlage des Verfassers. Charlottenburg, Goethestrasse 5III. 1913. Preis 30 Pf.

Library of the
YALE DIVINITY SCHOOL
New Haven, Conn.

Die deutschen christlichen Gewerkschaften.

P. Lic. Reinhard Mumm.

Die nationale Entwicklung der Gewerkschaftsbewegung, bei der alle Arbeiter gemeinsam ihre Interessen in Fachverbänden vertreten, ist in Deutschland durch die Sozialdemokratie unmöglich geworden.

Schon am 26. September 1868 spaltete die Sozialdemokratie die gewerkschaftliche Arbeiterbewegung, indem ihre Führer, von Schweitzer und Fritzsche, die Berliner Maschinenbauer, die unter Führung von Dr. Hirsch Anschluss gesucht hatten, aus ihrer begründeten Versammlung wiesen, worauf am 28. September 1868 unter dem Vorsitz des freisinnigen Abgeordneten Franz Duncker die „Hirsch-Dunckerschen Gewerkvereine" begründet wurden.

Christliche Arbeiter beider Konfessionen haben wieder und wieder versucht, bei den „freien" Gewerkschaften mitzuarbeiten; wir nennen auf evangelischer Seite Konstantin Liebig, den Begründer des Drechslerverbandes, der später in dem „freien" Holzarbeiterverbande aufging, und Christian Tischendörfer, der vergebens die sozialdemokratische Tyrannei im Lithographenverbande zu brechen suchte.

Durch die Mitarbeit der Stöcker'schen Christlich-Sozialen war überhaupt nach dem Zusammenbruch unter dem Sozialistengesetz am 31. März 1882 die Wiedergründung des „Generalkomitees der Berliner Gewerkschaften" erst möglich, in das neben sieben Mitgliedern der Fachvereine auch zwei christlich-soziale Vertreter gewählt wurden. Freilich ging die Polizei auch gegen das Generalkomitee mit Strafe und Auflösung vor, doch hat diese „Bewegung zu einer lebhaften Anregung des Interesses geführt und ein Anwachsen der Fachvereine bis Ende 1882 von 18 auf 50 zur Folge gehabt" (Kulemann).

Alle solche Mitarbeit aber hatte nicht zur Folge, dass die „freien" Gewerkschaften unabhängig von der Sozialdemokratie wurden. Sie betrachten sich durchaus als Vertreter der marxistischen Lehre vom Klassenkampf, treten in ihren Blättern bei jeder Reichstagswahl mit Schärfe für

die Sozialdemokratie ein, haben nicht selten aus Lokalkassen Gewerkschaftsgelder für sozialdemokratische Parteizwecke bewilligt und pflegen zum erheblichen Teile eine Feindschaft gegen den christlichen Glauben in ihren Blättern. So wie schon 1875 der Gewerkschaftskongress in Gotha forderte, dass die Mitglieder sich der sozialdemokratischen Partei anschliessen sollten, so erklärten 1902 in Stuttgart und 1904 in Köln Bömelburg als Vorsitzender des „freien" Gewerkschaftskongresses programmatisch: „Sozialdemokratie und Gewerkschaften sind eins."

Nachdem Versuche, konfessionelle Fachabteilungen zu bilden, fehlgeschlagen waren, wurde insbesondere von katholischer Seite tatkräftig an der Gründung zentralisierter christlicher Gewerkschaften gearbeitet, und auf Konferenzen am. 8. Dezember 1898 in Köln und 19. Dezember 1898 in Ulm, wurde die Begründung eines Gesamtverbandes christlicher Gewerkschaften ins Auge gefasst, der am 21. und 22. Mai 1899 auf dem Mainzer Kongress beschlossen wurde. Das bis heute unveränderte Programm der christlichen Gewerkschaften lautet:

1. Die Gewerkvereine sind interkonfessionell und politisch unparteiisch.
2. Es ist die Vereinigung gleichartiger Gewerkvereine in Zentralverbänden anzustreben.
3. Die Aufgabe der christlichen Gewerkvereine besteht in der wirtschaftlichen, geistigen und sittlichen Hebung des Arbeiterstandes. Dieselbe ist zu erstreben durch
   (*a*) Durchführung der bestehenden gesetzlichen Bestimmungen und Förderung des weiteren Ausbaus der Arbeiterschutzgesetzgebung,
   (*b*) genossenschaftliche Selbsthilfe (Unterstützungsergänzungskassen).
   (*c*) Sicherung der Rechte und Freiheit des Arbeiters bei Abschluss des Arbeitervertrages.
4. Die gesamte Tätigkeit der christlichen Gewerkvereine ist getragen von der Anerkennung gleicher beiderseitiger Rechte und Pflichten von Arbeitern und Arbeitgebern. Arbeit und Kapital sind die auf einander angewiesenen Faktoren der Produktion.

Es folgten christliche Gewerkschaftskongresse 1900 in

Frankfurt a./M., 1901 in Krefeld, 1902 in München, 1904 in Essen, 1906 in Breslau, 1909 in Köln, 1912 in Dresden, und heute ist die deutsche Gewerkschaftsbewegung die stärkste der Welt.

Wir zählen 1910 auf der Erde 11 361 744 Gewerkschaftler, darunter 594 993 weibliche. Hiervon entfalten auf das Deutsche Reich 3 452 055 Mitglieder, davon 221 727 weibliche. An zweiter Stelle steht Grossbritannien: 2 435 707 Mitglieder, darunter 221 383 weibliche.

Die christliche Gewerkschaftsbewegung ist jung und ist vergleichweise schwächer, immerhin aber durchaus bedeutsam. Die Mitgliedzahl des Gesamtverbandes christlicher Gewerkschaften betrug Ende 1911 auf 350 574 gestiegen. Darunter sind 27 152 weibliche Mitglieder, die sich hauptsächlich auf folgende Verbände verteilen: Textilarbeiter 13 544, Heimarbeiterinnen 6 999, Tabakarbeiter 3 395, Metallarbeiter 794, Krankenpfleger 509 weibliche Mitglieder.

Dass mit dieser äusseren Entwicklung die innere, soweit sie in der Finanzgebarung ihren Ausdruck findet, gleichen Schritt hielt, sei durch Anfügung der Hauptsummen aus dem Jahresbericht illustriert:

Jahr.	Einnahmen.	Ausgaben.	Kassenbestand.
1908 ...	*M.* 4 394 745 ...	*M.* 3 556 224 ...	*M.* 4 513 409
1909 ...	„ 4 612 920 ...	„ 3 843 504 ...	„ 5 365 338
1910 ...	„ 5 490 994 ...	„ 4 916 270 ...	„ 6 113 710
1911 ...	„ 6 243 642 ...	„ 5 299 781 ...	„ 7 082 942

Was die Arbeiter in die christlich-nationalen Gewerkschaften treibt, mag in Kürze einer ihrer Vorkämpfer, Wilhelm Wallbaum sagen: „Ein christlich und national denkender evangelischer Arbeiter, der seine Interessen vertreten will, kann sich nur einer Bewegung anschliessen, die mit allem Nachdruck Arbeiterinteressen vertritt, und solche nicht preisgibt zum Vorteil einer politischen Partei; die ferner feststeht auf dem Boden des Christentums, und die heutige Gesellschafts- und Staatsform ansieht als eine göttliche Verordnung. Eine solche Bewegung ist die christliche Gewerkschaftsbewegung. Darum können wir nur ihr angehören."

Vom 6.–12. Oktober 1912 hielten die Christlichen Gewerkschaften in Dresden ihren 8. Kongress, dem sich bald, am 26. November 1912 ein ausserordentlicher Kongress

in Essen anschloss,* der der Zurückweisung der Versuche galt, die Bewegung konfessionell einzupferchen.

In Dresden wurde über die Stellung der christlich-nationalen Gewerkschaften zu den politischen und geistigen Kämpfen der Gegenwart, ihre Stellung zu den neueren Auseinandersetzungen über Volkswirtschaftslehre und Wirtschaftspolitik, ferner über die Aufgabe der Bezirks- und Ortskartelle, über Staatsangestellte und Arbeiter, über Arbeitsnachweis und Arbeitslosenfürsorge, über das Arbeitsrecht und über das gewerbliche Schieds- und Einigungswesen verhandelt.

So wichtig für die Bewegung selbst Auseinandersetzung über die Bedeutung der Kartelle oder der Staatsarbeiterbewegung in ihrer Eigenart ist, so wirkt doch nach aussen etwas anderes: vor allem die Geschlossenheit in der Frage der konfessionellen Scheidung.

Gewiss gibt es einen berechtigten konfessionellen Gedanken. Eine Kirche ruht auf der Konfession, d. h. auf dem Bekenntnis, und wo keine Einheit in den Grundfragen des Bekenntnisses ist, ist keine Kirche mehr. Schreiber dieser Zeilen tritt freudig für eine konfessionelle Schule ein und hat grosse Bedenken gegen jede Mischehe, aber gerade wer für Kirche, Schule und Familie die Bedeutung der konfessionellen Ordnung anerkennt und wertet, auch weiss, welche Bedeutung heute konfessionelle Vereine haben, um Gesinnungspflege zu üben, wird der schrankenlosen Geltendmachung des konfessionellen Prinzips entgegentreten, wie wir es bei einer kleinen Richtung des deutschen Katholizismus heute beobachten. Die Meinung, die Arbeiter, und gerade nur die Arbeiter müssten von interkonfessioneller Organisation auch bei der Interessenfrage ferngehalten werden, bedeutet eine Ueberspannung des konfessionellen Prinzips, bei dem leicht der berechtigt konfessionelle Gedanke unheilbaren Schaden erleiden kann.

Denn wir leben in einem interkonfessionellen Staate, ja es gibt keine Grossmacht der Erde, die ähnlich konfessionell gespalten wäre, wie die unsere, und die stete Binnenwanderung veranlasst immer stärker die einzelnen Teile des Volkes, sich zu mischen, sodass überall in unserem Vaterland die konfessionellen Minderheiten wachsen.

* Protokoll der Verhandlungen des VIII. Kongresses der christlichen Gewerkschaften Deutschlands, 316 Seiten; Protokoll der Verhandlungen des ausserordentlichen Kongresses der christlichen Gewerkschaften Deutschlands, abgehalten am 26. November 1912 in Essen (Ruhr), 64 Seiten. Christl. Gewerkschaftsverlag, Köln 1912.

Wir haben uns damit abzufinden, sonderlich in einer Zeit, da die Sozialdemokratie in keinem Lande der Erde nur annähernd solche Verbreitung gefunden hat, wie in unserem Vaterlande. Evangelisch und katholisch gewerkschaftlich scheiden heisst, wie schon der heimgegangene Konsistorialrat Professor Dr. Cremer-Greifswald sagte, dem Feinde das Heft in die Hand geben.

Nacheinander sprachen in Dresden Graf Vitzthum von Eckstädt, der langjährige Führer der Inneren Mission, der Bischof von Dresden und der Vertreter des evangelischen Oberkonsistoriums, Freiherr von Welck. Das war ein Zeugnis ebenso wie die Ansprache der Vertreter aller deutschen politischen Parteien mit Ausnahme von Sozialdemokratie und Freisinn.

Es sei gestattet, noch mit einigen grundsätzlichen Worten über das Wesen der christlich-nationalen Gewerkschaften zu schliessen.

Eine christliche Gewerkschaft ist eine Interessenvertretung auf christlicher Grundlage, wesentlich ein Kampf- und Unterstützungsverein.

Ihre Mitglieder sind evangelisch oder katholisch, sie nimmt ausschliesslich Arbeitnehmer ihres Faches als Mitglieder auf; Aufnahme stimmberechtigter Mitglieder aus anderen Ständen ist unzulässig, da sonst die entschiedene Interessenvertretung gehemmt wäre.

In der Sozialpolitik arbeitet die Gewerkschaft besonders auf dem Gebiet der Fachfragen; allgemein politische Fragen und allgemeine Kommunalpolitik schliesst sie grundsätzlich aus; ihre Mitglieder gehören verschiedenen politischen Parteien an.

Sie fördert das Genossenschaftswesen, insbesondere Konsumvereine auf christlicher Grundlage. Sie schliesst Vergnügungsveranstaltungen grundsätzlich aus. Weil sie den Mitgliedern einen wirtschaftlichen Rückhalt bietet, fordert sie nicht unerhebliche Wochenbeiträge, stellt aber an die Zeit der Mitglieder (mit Ausnahme der Vorstandsmitglieder) geringere Anforderungen.

Die Referate in den Versammlungen sind nie erbaulicher, sondern stets sozialer oder sachlicher Natur; es können Nichtmitglieder aus gebildeten Ständen zu Referaten herangezogen werden; sozialpolitische, insbesondere gewerkschaftliche Schulung der Mitglieder wird angestrebt.

The Stockholm Conference of the World's Y.W.C.A.

PRELIMINARY PROGRAMME.—*June 11th to 18th, 1914.*

"THE UNFOLDING OF THE TRUE PLAN FOR WOMAN IN GOD'S PURPOSE FOR THE WORLD."

June 11th. Morning.—THE CHRISTIAN IDEAL FOR WOMEN.
1. As Found in the New Testament.
2. As Needed by the Modern Woman.
3. As Interpreted by the Young Women's Christian Association's Ideal.

Evening.—THE POSITION OF WOMAN AS AFFECTED BY CHRISTIANITY IN THE WEST.
THE POSITION OF WOMAN AS AFFECTED BY CHRISTIANITY IN THE EAST.

June 12th. Morning.—FAMILY LIFE.
1. Personal Relationships, as Daughter, Sister, Wife, Mother.
2. Training for Home Duties and Home Life.
3. Friendship and Intercourse between Men and Women.

Evening.—1. PERSONAL RELIGION.
2. THE SPIRITUAL OPPORTUNITY OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION IN THE WORLD.

June 13th ... ...Whole day excursion for the delegates and visitors to the Conference, arranged by the National Committee of the Young Women's Christian Association in Sweden.

June 14th. Sunday.

June 15th. Morning.—NATIONAL LIFE.
1. Student and Professional.
2. Commercial and Industrial.
3. Domestic Service.

Evening.—1. WOMEN IN CHURCH LIFE.
2. WOMEN IN HOME MISSION WORK.

June 16th. Morning.—National Life.
1. Civic Duties of Women.
2. Training for Public Duties.

Evening.—The Contribution of the Young Women's Christian Association to National Life.
1. Through the National Movement.
2. Through the Individual Member.

June 17th. Morning.—The Place of the Young Women's Christian Association in Raising up and Training Leaders.
1. The Present Need for Christian Women Leaders.
2. The Need of Leaders in Association Work.
(*a*) In Christian Countries.
(*b*) In Mission Lands.
3. Association Training Homes and the Young Women's Christian Association as a Training Ground generally.

Evening.—The Place of Women in Foreign Missions.
1. As Foreign Missionaries.
2. As Foreign Association Secretaries.

June 18th. Morning.—Business Meeting of the Conference, followed by the Closing Address.

"The True Plan for Woman in God's Purpose for the World."

By Miss Picton-Turbervill.

The programme of the Stockholm Conference is now in the hands of all who hope to be present, as well as in those of the many who, though not with us, will be following the Conference in thought and prayer and will be eagerly looking forward to the results. "The unfolding of the true plan for woman in God's purpose for the world" is the subject of the Conference. The very fact that the little word "true" has been inserted invites us to hope that the Conference may lead us into new realms of thought on this apparently well-worn subject. Ever since the Christian era an ideal of woman, more or less unchanged, has been presented to the world, and the thought may possibly present itself to the minds of our readers that it would have been more profitable had a subject that could commend

itself as a new one been chosen for the Conference. We believe not. Just because the subject is an old one new thinking is necessary, and it is impossible not to feel that the Conference will be profitless unless we go prepared to see new light thrown on a subject that superficially appears to be already well understood and familiar.

"The Christian Ideal for Woman" is the subject of the opening address. To some the thought will immediately occur that the added words "for woman" are superfluous, for fundamentally the Christian ideal is one; it is for humanity as a whole, and finds its perfect expression for both man and woman in our Lord Jesus Christ. It is not too much to say that, to some extent, this fact has been lost sight of, and it is just here, perhaps, that re-thinking is necessary. Many have been content to reiterate the thoughts and ideals of previous generations without any mental process of making them their own. It is fatally easy to slip unconsciously into the habit of repeating views which, though not always enlightened, meant much to those who first held them, but which have now lost their true meaning. Few are guiltless of this mental inactivity, yet it is deadening to the soul and to the fulness of truth, for it introduces *slavery* into the realm of thought and creative activity. We in all things have to win our faith, it will then be real; our own ideas, and they become living. Quite frankly we do not wish to see the ideal woman as she has been seen by past generations; an ideal even more beautiful must be seen by those who believe that through faith in Christ we are on an upward path. Past ideals were for past conditions; we need to hear the voice of the Living God speaking to us as we are living now in the present. Quite reverently, we do not wish even to see our Lord Jesus Christ as others have seen Him in former times but as He presents Himself to ourselves to-day, for then only can His power be living within, then only will the study of life to which all are called be real instead of a stereotyped plan inherited from the past, and not made living to ourselves. The seeker after truth has no contempt for the past, for from it much that is precious is inherited; moreover, the Spirit that inspired the Christian saints and martyrs of other ages is the Spirit that must inspire those who would live for Christ to-day. Yet, as the horizon of truth is ever widening, the ideals

of the past are inadequate for the needs of to-day. On the very subject chosen for discussion at the Conference fuller and deeper truths are being apprehended by the present and rising generation; a fuller realization of the true place of woman is now a part of the developing consciousness of the world. It is fundamentally religious; it has economic, political, and humanistic aspects. With all these the Conference will deal, and deal with them, we believe, in a truthful spirit worthy of those who are confident that in all the perplexities and difficulties with which the subject is surrounded God will lead us out by the right way. It is idle to pretend that difficulties are not with us, or to refuse to see that amongst the very young women for whom our Association exists there is unrest--a deep stirring of the waters. We are in a transition stage, and a transition stage is seldom comfortable, seldom beautiful, and always dangerous. Yet the very unrest is a sign of vitality, not decadence, of higher, not lower, ideals. A nation without a vision perishes; a nation with a vision is restless. Those who have courage and faith see through the veil of the Woman's Movement a vision of great beauty coming. Upon such an Association as ours lies a heavy responsibility, an inspiring opportunity, for we are called to have some little share, by means of sympathetic handling and firm faith, in bringing forth a new order of girl-life, which will include all that is best of the past and present, and thus endow with ability to use new powers of the future.

Family as well as national life will be discussed; their interests are really one, and no division is needed. Amongst the many who will be present, of all nationalities, there will not be a mother, a sister who has not the desire that the family life of which she is a unit should be all that is beautiful and pure. Convictions on this subject are beginning to obtain widely which formerly were held only by the few. No true woman can any longer be content to make sure merely that the four walls of her own home are beautiful and clean as long as it is possible for her sons and daughters to come in contact, very often literally within a hundred yards of her door, with that of which it is a shame to have to speak.

What is called the social evil has ever been with us, due very largely to economic conditions which are bound

up with both family and national life. A woman, hard pressed by economic conditions, is brought face to face with that which is worse than death; this ought not to be, and the day is even now beginning to dawn when it shall not be. The realization of this day, we are well aware, is looked upon by many as merely a pious hope, a chimerical dream; yet there are some who look for, and believe that even now is coming, a new order of things, a new kingdom on earth. To cure has been the voice of the past, to prevent is the Divine whisper of to-day. A wider conception than has hitherto obtained of family life and of motherhood is before us. A striking article, entitled "Real Motherhood," has just appeared in the October number of *The Outlook*,* which will well repay the reading, those who value beauty within their own doors will eagerly seek to have a share in making the street, the city in which they live, what they desire their homes to be. It is possible to weary of such phrases as the "Woman's Movement," the *ewig weibliche;* yet it is beginning to dawn upon an ever-increasing number of men and women that discussions on the subject will be less frequent and more fruitful when there has been, in all these matters which deeply touch the welfare of women and girls, some elimination of thought that is *ewig männlich.* Hitherto this is the thought that has largely and heavily preponderated, and too much of anything, good though it be of itself and in due proportion, is bad.

Clear thinking, untrammelled by prejudice and tradition, undertaken with humility of spirit, with no scorn for the days gone by, is our present need. It may lead us into new paths that many will fail to understand, and it will be necessary continually to remember as L. Re-Bartlett writes:

> "To dare to stand for what we know is true,
> E'en when our knowledge baulks the common view,
> And few may comprehend the thing we do.
>
> "'Tis this is faithfulness—and they who keep
> Sustained such faith with destiny shall surely reap
> A promise oft forgot, '*I slumber not nor sleep.*'"

The closing subject for Conference will be "The need of non-Christian lands," and the realization of how little has been achieved in countries such as India, countries

* *The Outlook* is the official monthly organ of the British Young Women's Christian Association.

which in their hour of need are continually turning to Christian lands for help, and to our shame be it said often turning in vain, will surely bring home our responsibility in this matter in the sight of God. Incredible though it sounds to some, the majority of those who profess and call themselves Christian still maintain, in spite of wondrous evidence to the contrary, that non-Christian nations are better without the faith of Christ. Here argument is generally vain, and deeds, not words, will convince. The Young Men and the Young Women's Christian Associations are needing more men and women to go forth at the request of the Chinese themselves to guide them in their awakening. The guidance given will be founded on the teaching of Jesus as the Son of God, for both Associations stand for the truth that only through this knowledge of Christ can each nation fulfil its highest destiny.

Une Chose Nécessaire.

MESSAGE AUX DIRECTRICES D'UNIONS CHRÉTIENNES DE JEUNES FILLES.*

Mlle. H. Malan.

Il y a quelque vingt ans—moins peut-être—il semblait très aisé, très simple, très doux, de "s'occuper de jeunes filles." Alors elles appartenaient en grande majorité à la race des moutons. Il suffisait de les aimer sincèrement et de le leur laisser voir pour gagner leur confiance et exercer sur elles une influence souvent très considérable.

Aujourd'hui, les directrices d'Unions découvrent—ou ont découvert depuis quelque temps déjà—qu'il n'en va plus aussi facilement, et le trouble les gagne, et cela toujours plus profondément jusqu'à devenir une véritable angoisse. Nous aimons les jeunes filles—nous les aimons d'autant mieux qu'elles nous font souffrir, mais nous sommes obligées de reconnaître qu'il nous devient chaque année plus difficile d'entrer et de rester en contact avec elles.

* Travail présenté à Morges, 24 Mars, 1913.

Nous ne sommes pas seules à faire cette constatation—avec nous la font tous ceux qui s'occupent de la jeunesse—les uns avec une sorte de surprise indignée, les autres avec une calme indifférence—n'est-il pas évident qui si les "jeunes ne nous comprennent plus" la faute n'en peut être qu'aux jeunes? Et instituteurs, pasteurs, directeurs ou directrices d'Unions Chrétiennes s'assayent au bord du chemin, attendant avec plus ou moins de patience que la jeunesse leur revienne, ou la forçant, quand ils ont le privilège insigne d'être revêtus de pouvoirs officiels, à se plier à des méthodes surannées et vexatoires qui font prendre l'école en haine aux écoliers.

Dans nos Unions Chrétiennes la distance va s'élargissant entre les directrices et les jeunes—là où il se trouve encore des jeunes pour franchir le seuil de nos locaux.

Je me suis laissé dire (serait-ce une noire calomnie?) qu'il existe des unions en majorité composées de femmes qui approchent de la trentaine—et les directrices, le cœur serré, regardent passer dans la rue de flot des jeunes filles. Ne savent-elles pas que ces jeunes filles ont besoin de l'Union—que toujours plus grande est le nombre de celles qui vont à la dérive—mais comment les attirer, comment rester en contact intime, vivant fécond avec celles qui nous viennent?

La première chose à faire, une fois le mal constaté est de vouloir à tout prix y remédier. L'Union Chrétienne appartient de droit aux jeunes filles, c'est donc à l'Union à aller à la jeunesse. Le gouvernement est fait pour le peuple et non pas le peuple pour le gouvernement.

Rien ne sert d'attendre que la jeunesse nous revienne—cela n'arrivera pas, par la bonne raison que la rivière ne remonte pas à sa source. Il est des rivières qui s'éloignent de leur source plus rapidement que d'autres. Jamais peut-être une génération ne s'est plus complètement éloignée de celle qui l'a précédée que nos jeunes ne le sont de nous. Vingt ans ont mis entre nous un abîme—et cela dans le domaine religieux et moral plus encore que dans tout autre.

En face de cette constatation deux attitudes sont possibles—pessimiste ou optimiste. Nous nous considérons au point de vue religieux comme en possession de la vérité. Nous sommes arrivées, nous les aînées, à un christianisme joyeux (toujours?) par des voies qui seules nous semblent

les bonnes. Et, parce que la jeunesse dédaigne ces moyens, parce qu'elle a presque horreur—osons le dire—des réunions de prière, des conversions publiques et mêmes des prédications ou des ouvrages religieux que nous aimons, nous passons condamnation sur elle, et nous nous persuadons à nous-mêmes que la jeunesse est livrée au monde et au péché, qu'elle n'a plus de besoins religieux, que l'Evangile du Christ a cessé de l'attirer.

Non, mille fois non,– et c'est contre ce pessimisme très pieusement intentionné que nous nous inscrivons en faux.

La jeunesse d'aujourd'hui a des besoins religieux très réels, très profonds et surtout très sincères. C'est même cette sincérité qui mène jeunes gens et jeunes filles si loin de leurs aînés. Ils ne veulent plus d'une foi de tradition, ils ne croiront plus parce qu'on leur a dit de croire, et ils ont une antipathie toujours moins déguisée pour les chemins battus, les credo rédigés d'avance et les clichés religieux. Oui, leurs besoins religieux s'expriment très différemment des nôtres, mais n'en sont pas moins réels pour cela, ni moins respectables. J'irai même plus loin—les jeunes d'aujourd'hui sont plus préoccupés d'être sincères que nous ne l'étions à leur âge. Nous nous sommes, plus aisément qu'eux, laissé mener par les principes religieux de nos devanciers; mais eux, veulent être eux-mêmes à tout prix. Nous en plaindrons-nous? Le développement intégral de la personnalité humaine n'est-il pas important presque par dessus toute autre chose? N'est-ce pas ce but-là que le Seigneur lui-même place devant nous quand il nous dit d'être "parfaits comme notre Père Céleste est parfait."

La vie tout entière, avec ses difficultés, ses aspirations, doit en fin de compte travailler au développement de notre véritable personnalité, et cela dans tous les domaines. La génération qui pousse autour de nous ressent cette aspiration plus nettement que celles qui l'ont précédée. Elle affirme hautement—souvent avec une certaine impudence qui nous choque—son droit à la vie. Le respect pour une conviction, par le seul fait qu'elle est religieuse, a cessé; ce que les jeunes attendent de chaque conviction qui leur est proposée, c'est qu'elle fasse ses preuves, qu'elle se traduise en force dynamique dans la vie de tous les jours. Certes, l'Evangile de Dieu est une puissance, mais l'avons-nous prouvé au monde? Nos personnalités à nous sont-elles, de par le fait de cette puissance, plus nobles, plus aimantes,

plus viriles, que celles des jeunes qui nous observent de si près ? Peut-être hélas, leur défiance superbe vient-elle en partie de ce qu'ils ont vu tant d'étiquette, entendu tant de cantiques, tant de prières sublimes, qui ne correspondaient pas à des réalités de vie.

Oui, les jeunes se défient—c'est à nous à regagner leur confiance, il y va, non pas de notre honneur mais de celui de notre Maître. Quand nous parlons, gardons-nous des phrases creuses, des clichés tout faits qui ne répondent pas ou ne répondent plus à une expérience actuelle. Ayons le courage d'avouer que nous ne comprenons pas toute la vérité évangélique, que nous sommes souvent troublés, angoissés en face des exigences du Christ ou de ses disciples. Parlons avec simplicité des choses de la foi, sans prendre pour cela une voix spéciale, sans choisir nos termes, sans accumuler les expressions bibliques qui n'ont de valeur que pour nous qui aimons notre Bible, et semblent souvent rébarbatives et incompréhensibles aux jeunes filles qui nous écoutent. Elles n'ont pas la même culture que nous, ni notre développement religieux. Concédons-leur le droit de juger nos paroles, voire même de rejeter telle interprétation qui nous semble à nous le palladium de notre foi.

Ce qui est vérité pour nous ne l'est pas nécessairement pour elles, et de quelle autorité leur imposerions-nous notre manière de voir, ou leur demanderions-nous de vivre d'après le résultat de nos expériences ?

Si nous approchons les jeunes avec une sympathie réelle, nous nous apercevrons bien vite combien sincères sont leurs besoins moraux et religieux, et combien est faite pour les attirer la personnalité si vraie, si simple, si énergique, du Charpentier de Nazareth.

Et nous ne tarderons pas à découvrir que nous avons beaucoup à apprendre pour être à même de mieux remplir notre tâche, et beaucoup à désapprendre surtout. Notre enseignement se fera plus simple, mais surtout plus sincère ; nous avouerons souvent notre ignorance, et nous ferons notre possible pour étudier sérieusement les conclusions actuelles de la science biblique. N'ayons jamais peur de la vérité, elle seule peut nous affranchir, et avec nous ceux et celles que nous essayons de guider.

Nous ne choisirons pas là une voie facile, émaillée de succès ou menant à la popularité. La lutte sera souvent amère, angoissante—c'est une souffrance de lâcher tant

de traditions honorables—mais elle aura aussi ses jours radieux. En descendant (est-ce descendre ?) au niveau de nos jeunes, nous apprendrons à les aimer, à les comprendre et à leur donner sans marchander une sympathie plus virile, plus humaine que par le passé.

Et nous nous ferons aussi du bien à nous-mêmes. Notre foi, à s'exprimer plus simplement et plus sincèrement, en deviendra plus sincère et plus simple. Nous découvrirons qu'elle ne vit pas de mots, de formules, de dogmes, mais uniquement de contact vivant avec Celui qui est la vie.

Reviews of Books.

Lettres aux Jeunes Filles. Par des Jeunes Filles de deux Sections de l'Etoile Blanche—une de Ville, l'autre de Campagne.

Ces lettres sont destinées par les auteurs, dont quelques-unes sont très jeunes, à encourager, aider leurs compagnes, à quelque milieu ou confession qu'elles appartiennent, à leur donner un peu de joie dans leur vie souvent si difficile, ou décolorée, et sans doute aussi à créer un lien entre elles, et à faire connaître l'Etoile Blanche, ligue contre l'immoralité publique et privée, et nous ne pouvons que recommander chaudement cette publication à toutes les personnes aimant les jeunes filles ou s'en occupant, et surtout aux jeunes filles elles-mêmes. Celles-ci trouveront dans ces lettres un véritable réconfort et sauront y voir la pensée d'amour qui les a dictées.

Au nombre de 10, ces lettres paraissent tous les mois, depuis mai; l'abonnement, port compris, est de 50 c. pour la France et de 80 c. pour l'étranger; 5 abonnements à la même addresse ne seront que de 2 fr., 10 abonnements de 3.50 fr., et 20 abonnements de 6 fr. S'adresser: Melle. Combe, secrétaire de la Section Etoile Blanche, 13, rue Vayringe, Nancy (Meurthe-et-Moselle).

Pour tous renseignements ou pour des traductions, s'adresser à Mme. Carr, 25, rue Brézin, Paris (XIV.).

Canada's Greatest Need. By Rev. Edgar Rogers. Published by S.P.G., Tufton Street, London, S.W. 1913. Price 2s.

Wherein does her greatest need lie? Is it men and women to people her vast country, twice as large as India, and nearly as large as Europe? Certainly; but not exclusively. Is it capital to develop the mines and the coalfields, which promise almost inexhaustible riches? Yes; and yet that alone might create need rather than meet it. In the words of the writer of this book, "Canada is a fair and goodly land, which day by day is offering her treasures to men. . . . Millions will flock to her broad bosom. . . . If man were a mere creation of thews and sinews . . . if man were a mere intellect to mould those thews and sinews, that were enough, and more than enough. But we are told that man is a living soul and a redeemed soul; he needs the unsearchable riches of Christ. Canada must offer the Gospel or her tale of riches is sadly wanting."

The noble way in which the Canadian nation has striven to fulfil this duty is the theme of this book; the impossibility of her wholly meeting the needs of incoming thousands without adequate help from the Old Country

is the ever-recurring thought. When to her population of some 8,000,000 nearly 400,000 were added by the immigration of 1912, it is no wonder that thoughtful men have to ask themselves whether Canada has enough reserve of moral power, enough leaders in her Church to enable her to assimilate these vast numbers, of many nations and of many faiths, and remain true to the derivation of her name of "Dominion," that God's dominion shall extend from sea to sea.

Those who want to read a stirring story of men who pioneered, whether for Church, for State, or for wealth, should turn to this study text-book. England, France, Italy, all contributed their men who discovered and settled Canada. Cabot, Cartier, Verazzano, Champlain are names remembered there to-day. Ever since those centuries French-Canadians have helped to remind us that Canada owes much to others beside Anglo-Saxons, while the Indian and the Eskimo in our midst have been a constant call to the missionary spirit of the settlers. The thousands who pour into Canada to-day rarely bring with them the clergy they would need for their spiritual care in the Homeland; they scatter, homesteads spring up at wide intervals in the great prairies, new cities burst into being, and upon the Anglican and other Churches in Canada comes a responsibility to which they do indeed try to rise. How great the task is one illustration may show. In the ten Anglican dioceses of Eastern Canada and Ontario there are 869 clergy striving to cover an area of 500,000 square miles, while in the one Diocese of Oxford, in England, there are 900 clergy to 2,165 square miles, and the population of the latter diocese is 636,000 people, less than the two cities of Montreal and Toronto alone, without counting all the other parts of those dioceses. The call for women workers, too, is sketched at times, though the place that women are taking in the development of a nation is scarcely adequately brought out, nor perhaps all the sacrifice of life that falls on women out in the lonely farms, when, without help, they find themselves obliged to pass through the most terrible crises of their lives. The dangers to young women in our cities, where already many of the evils of older countries exist, is a plea omitted by the author, and yet very real. Women of many nations and many Churches, women of heroic spirit and of glowing Christian character, will themselves hear the unspoken call of their fellow-women in Canada as they read these books, or, better still, as they lead some group of women to study the problem with the help of the suggestion printed for that purpose. May they respond with the offer of their lives!—U. M. SAUNDERS.

Life of Octavia Hill, as Told in her Letters. Edited by C. EDMUND MAURICE. Macmillan. 16s. net.

The name of Octavia Hill is familiar to all in connection with housing reform, and the gradual growth of her work and the wonderful results which grew from small beginnings is a lesson in faith to all who desire to help and uplift their fellow men.

Miss Hill was twenty-two when her interest was first kindled in the question of the housing of the poor. From an early age she and her sisters had been obliged to earn their living, and Octavia for some years had been in charge of a workroom for ragged school children. Here she learnt to direct others, to win their respect and obedience, as well as to exercise her business and organising faculties. In 1860 the family moved to Nottingham Place, and this proved a crisis in her life. Her sister thus describes the beginning of Octavia's work:—"When we went to Nottingham Place, Octavia arranged to have a weekly gathering in our kitchen of the poor women whom we knew. One night one of the women fainted, and we found out that she had been up all the previous night washing. Octavia went to the woman's home and found her living in a damp, unhealthy kitchen. Octavia was most anxious to help

her to move into more healthy quarters, and spent a long time hunting for rooms, but could find none where the children would be taken."

Just at this time Ruskin offered her some money for the purchase of houses if she would undertake their management, and this was the first property controlled by her. Others followed Ruskin's example, houses were purchased, open spaces cleared, and gradually a band of workers gathered round Octavia fired by her example and sharing her ideals. Finally, in 1884, the Ecclesiastical Commissioners asked her to undertake the management of some of their property, and by degrees more and more houses were placed under her care, extending over Southwark, Lambeth, Westminster and Walworth.

Side by side with housing reform Miss Hill worked for the preservation of open spaces. Some of her efforts—such as the purchase of fields near Swiss Cottage—were unsuccessful, but many acres in London and the Lake District have been secured to the people owing to her efforts.

Nor was her influence confined to London alone. It spread to the Provinces, to Scotland, to Holland, Germany and America. Her book, "The Homes of the London Poor," was translated by Princess Alice and found many readers.

But methods and ideas do not by themselves secure the wonderful results achieved by Miss Hill. Behind all lay her personality devoted to the service of GOD. Her motive is revealed in the following: "I have so often in my life thought, in deciding about work, of Marion Earle's words:—

"Let others miss me,
Never miss me, GOD."

And again, "What we care most to leave is not a tangible thing, however great, not any memory, however good, but the quick eye to see, the true soul to measure, the large hope to grasp the mighty issues of new and better days to come—greater ideals, greater hope, and patience to realise both."—A. E. M. M.

The Montessori Method: Scientific Pedagogy as applied to Child Education. By MARIA MONTESSORI. Translated from the Italian by Anne E. George. Heinemann. 1912. 7s. 6d. net.

Mme. Montessori's book should be read by all educators. The personality of the author and the originality of her methods make it full of interest. She tells how she prepared for her life-work, not only by a scientific medical education and by psychological experiments, but "by absorbing through reverent meditation the works of noble and consecrated men." From 1898 to 1900 she directed a State school for mentally deficient children in Rome, using methods based on the ideas of Itard and Séguin, with such success that she "became convinced that similar methods applied to normal children would develop or set free their personality in a marvellous way." She therefore devoted herself for a time to the study of remedial pedagogy and experimental psychology and to thinking out plans. In 1906 she was invited to organise infant schools in some model tenements in Rome, and the first *Casa dei Bambini* (Children's House) was opened in January, 1907. Many others have since been opened, and for six years the Dottoressa's educational principles have been put into practice with wonderful results. She is now experimenting with older children. The two leading principles are liberty and the training of the senses. Instead of being taught in groups, each child is allowed to follow its own devices with as little restraint as possible. Mme. Montessori thinks that in most schools the spontaneous expression of the children's personality is repressed till they are "almost like butterflies mounted on pins"; they are slaves fettered to desks. Too much stress is laid on imitation, receptiveness, and memory, and too little on initiative, spontaneous activity, and joy. In a Montessori school no arbitrary tasks are imposed, and no rewards or punishments are given. The freedom and individuality of the children are respected, and they educate themselves by using "didactic material," most ingeniously devised to train the

senses, especially that of touch. The children have free access to the low cupboards in which this apparatus is kept, and instead of desks there are light chairs and tables which they may move about as they will. They tend pets and gardens, tidy rooms, wait on themselves and on one another, and engage in other "real social enterprises" instead of games. No doubt each receives from the directress far more guidance and suggestion than he is conscious of, but he is not coerced and he is not dependent on the teacher's instructions. The task of the directress is to observe each child's development, and at the psychological moment to direct his attention to the material for which he is ready. Rudeness and violence are checked, and the children learn to move about quietly, intelligently, and gracefully. Imperceptibly and without mental strain, and yet quickly, they acquire writing, reading, and the elements of arithmetic.

In spite of its great merits, there seems some lack of balance in this system of education. Though perception of form, colour, sound, etc., is admirably trained, little use is made apparently of drawing, modelling, pictures, stories, songs, dances, or acting. A far greater defect is the absence of direct religious teaching. Of course the personality of the educator is all-important, and we are sure that Mme. Montessori cares for the child's spiritual growth as well as for his physical and mental development. We look forward to the solution by her and by her disciples of many educational problems. The results already attained are an earnest of what may be achieved when trained psychologists and gifted students of child nature complete the work of science by combining with it in one great synthesis elements supplied by theology, literature, and art.—E. H. S.

Missionary Heroines in Many Lands. By Canon Dawson, M.A. Published by Seeley, Service & Co., Limited. Price 1s. 6d.

This little book contains stories of the lives of women missionary pioneers in different lands. Syria, Persia, East Africa, Greenland, British Columbia, Jamaica, and North Australia, each form the scene of one of these biographies, while another chapter is devoted to the life of Isabella Bird (Mrs. Bishop), and describes her adventures in India, Persia, China, and Japan. The lives and customs of the people in these different countries are vividly portrayed, and also their great need of a knowledge of the Saviour of the world. The message of the book, however, lies in the picture it presents of a true and noble womanhood devoted to the service of God, and willing to labour and to suffer for the extension of His kingdom. Each one of the eight heroines—Mrs. Bowen Thompson, Fidelia Fiske, Mrs. Krapf, Mrs. Bishop, Miss Hing, Mrs. Ridley, Martha Croll, and Mrs. Ward—gives an example of loyalty, courage, and devotion. The book would be interesting to read aloud at working parties or other gatherings, and should also be useful in arousing interest in the people of other lands as a preparation for the World's Young Women's Christian Association's Week of Prayer.—J. M.

BOOKS RECEIVED.

(This notice does not preclude a review in a subsequent issue.)

How to Take Care of Baby. By Selina F. Fox, M.D. Published by the Women's Industrial Council, 7, John Street, Adelphi, London, W.C. 1913. Price 1d.

How to Take Care of the Sick at Home. By W. & S. Rintoul. Published by the Women's Industrial Council, 7, John Street, Adelphi, London, W.C. Price 1d.

The Christian Movement in Japan. Eleventh Annual Issue. Edited by John Lincoln Dearing. Published for the Conference of Federated Missions, Japan. 1913.

Association and General News.

WOMEN STUDENTS OF JAPAN.—"The religious condition of women students is full of promise and hope for the future. Whereas a few years ago students frequently came to Bible classes and attended religious instruction classes and churches largely with a view to receiving ethical teaching or with a desire to perfect themselves in the knowledge of Western thought or language, as far as one can penetrate the motive of their asking for teaching now, this seems to be prompted by nothing less than a great desire and thirst after God. The phrase that one hears most frequently on the lips of women students is 'I am so lonely; I am so unsatisfied.'

"When the demands of CHRIST become known and have to be faced by the individual student, then the all-important question of public confession by baptism arises. Parents, guardians, or it may be marriage, often are obstacles in the way of baptism, but when the choice is left to the individual student and she hesitates indefinitely in her decision, inevitable retrogression takes place, the faith that was growing stronger every day gradually weakens and dies.

"A large proportion of girl students have more or less close family connections with some Buddhist temple, but as a general rule their knowledge of Buddhism is very slight, and, with a few exceptions, they have never made any careful study of Buddhist teachings.

"The physical conditions of women students can only be described as bad. The majority of women students study a great number of hours each day; they sit up late at night, and their study is often desultory and lacking in concentration. Except for compulsory physical exercise in school hours, and a longer or shorter walk to and from school each day, the average woman student takes no exercise and has no recreations. She also sleeps in a hermetically sealed room at night.

"All these causes contribute to a general lack of alertness in both mind and body, and yet with this disability, due to bad physical conditions, she has an insatiable thirst for knowledge.

"The social conditions among women students present a very serious problem. When the more blatant evils have been eliminated by housing students in dormitories or private houses under assured protection, there still remains the burning question of intercourse with men.

"It is agreed on all sides that intercourse between young men and women must become freer as time goes on, and that if they are not allowed to meet in an authorised way they will do so in an unauthorised way. And yet, in face of these facts, those who have the required knowledge and tact to bring about such social intercourse are either lacking in courage and fear to embark on such an enterprise, or for some other reason are unwilling to be the pioneers in this most difficult task.

"Christian student hostels are a factor of immense importance in the Student Christian Movement, not only as a means of influencing and leading students into the Christian life, but also as a training ground where older Christian students may learn to bear responsibility and where their powers of leadership may be developed.

"It is almost an impossibility to create, by mere occasional teaching, that for which the Christian student hostel stands, namely, the Christian atmosphere. The close contact and fellowship of the hostel, however, gives opportunity for insight into Christian daily life which can scarcely be gained in any other way. It is, therefore, of primary importance that the atmosphere of the hostel be definitely Christian, and not in any sense vague. It is also essential to the well-being of the hostel that there be a strong *esprit de corps* between those in authority and the students, and also among the students themselves. Though the visible results seen in the lives of students in Christian hostels are thought

by some to be very inadequate and discouraging, yet one cannot but believe that the practical demonstration of the Living Power of the Living CHRIST is the best apologetic for Christianity, and must have a deep and lasting influence."—GWENDOLEN R. WATNEY, *Tokyo, March*, 1913.

Residential Club, Y.W.C.A., Tokyo, Japan.—This club has been started under the auspices of the Young Women's Christian Association with a threefold object:—

1. To provide a comfortable home for missionaries and other workers who wish to spend some time in Tokyo, either while studying the language or while engaged in definite work, such as art, literary or office work.

2. To be a convenience for people living in other parts of Japan who wish to come to Tokyo for a short time and have quiet rooms in a central part of the city.

3. To make a place where transient visitors may find comfortable quarters and also have an opportunity of meeting both foreign and Japanese residents in Tokyo. Many travellers come to Japan and go away again without seeing anything of the inner social life of its people.

The situation of the club is excellent. The house is large, and has bright sunny rooms, with open fireplaces. The dining-room is specially attractive with its large south windows and small tables. The sitting-room is comfortable and homelike. There are both double and single bedrooms newly furnished, and at present the club will accommodate ten people, ladies or married couples. Tokyo is not a cheap place to live in, and the following rates have been decided upon after careful consideration:—Eight shillings a day or ten pounds a month for tourists; six shillings a day or eight pounds a month for missionaries.

All communications about the club should be made to Miss Dalton, Residential Club, 10, Hinokicho, Akasaka, Tokyo, Japan.

Some Statistics from Tokyo, Japan:—

Number of Secretaries under the World's Committee ...			7
" " " from the United States			4
" " City Associations			4
" " Student "			14
Total number of Associations			18
Membership			1,513
Number of Homes:—			
Secretaries' Homes	2		
Japanese Dormitories	2		
Foreign Pension	1		
		—	5
Voluntary Bible Classes			40
Conferences:—			
Registration at Summer Conference			228
Number of non-Christians			28
" " " baptised since as far as we know			14
" " Chinese girls			4
Average attendance at two other Conferences, about			200
Attendance at one Mass Meeting			600
Magazine monthly output			900

RUTH RAGAN.

BURMA.—Writing of the work in Rangoon, Miss Ledwich says:—"We ended last year with our first Camp. It was held at Victoria Lake, seven miles from Rangoon, where we had been lent a beautiful house. Being our first venture in Burma it was not easy work, as it was difficult to make

everyone understand exactly what Camps are like! There were twenty-two living in the house altogether, including Miss Bretherton, Mrs. McCowen, Mrs. Baker and myself. Miss Bretherton came over from Madras to be one of the principal leaders. Mrs. Baker and Mrs. McCowen took the Bible-readings. We were most fortunate also in having Mrs. Gladding for one day, she spoke twice. There were several other speakers as well from Rangoon. In the afternoon there were boating excursions, picnics, or sports. At the last meeting, which was held on the roof, many testified to the help and inspiration received at the Camp, and lives were dedicated afresh to the service of God. We had been praying so much for this Camp, and the answer exceeded all that we could have asked or thought. I am sure that at the next one we shall have at least double the number; all enjoyed it so thoroughly. A new development in our work is a nurses' club. The aim of the club is to help the nurses of Rangoon in every possible way, spiritually, intellectually, socially and physically. They meet every Monday when there is a Bible-class, social, medical lecture, or Badminton and tennis. The members have also the use of the Young Women's Christian Association Reading Room, and of a Medical Reference Library. Although the membership is not large at present it is increasing, and we believe that the classes, socials and library are appreciated. As far as I know this is the first of its kind in India. The club was only started in January."

Madras Student Conference.—"All those who have been at this Conference will agree that we have had a really happy time. The number of delegates was good in spite of the near approach of examinations. There were 30 students, 39 teachers, 28 schoolgirls and 8 others, making 105 in all. Most of the Schools and Colleges of Madras were represented, and a few delegates also came from Mangalore, Nellore and Negapatam. No pains were spared by Miss Bretherton and the leaders of the Conference to make the social side of it as interesting, and the spiritual side of it as helpful, to the delegates as a Student Conference could be. . . . .

"Every morning we first met in prayer meetings, both Tamil and English. These meetings were led by the students and teachers themselves. After the prayer meetings followed the Bible Studies. These were on the subjects: Kindness, Courage, Faith and Obedience—characteristics of the life that is life indeed. Not only did these studies bear some message from God, but also different methods and ways of studying God's Word were presented to me. Most of the studies were outlines, yet they made one realize very forcibly how little one knows, and how much there is still to be learnt from the Bible."—V. CONGHLAN AND A. HESTERLOW.

NEW PREMISES FOR THE COLOMBO ASSOCIATION.—"After many years of work and waiting," says *The Young Women of India and Ceylon*, "the Colombo Association is now in possession of its own property, and a splendid property it is. There are over 2¼ acres of land located on one of the main thoroughfares of the city, Union Place. It is a corner lot, with roads on three sides. On one side of the property is a small city park, while directly opposite are the bungalow and offices of the British and Foreign Bible Society. The bungalow, St. James, is a larger one than Palm Grove, and there is ample room for recreation grounds and the erection of an institute building. The price paid was Rs. 100,000, and the cost of transfer and a few alterations have added another Rs. 2,500. It was necessary to borrow a considerable sum, but America has promised £2,000 to be paid by January, 1914, so we hope to be very largely free from debt soon."

We would congratulate the Colombo Association on their successful effort, They are of moment to the hundreds of girls actually in their town, but their Home is valued also by travellers from many distant parts of the Association field. Their correspondent for *The Young Women of India and Ceylon*, of

May, 1913, wrote for example: "From March 12th to 16th there were so many Secretaries staying at the Colombo Home that we might have held another Conference for the discussion of unfinished business from the Bombay Secretarial Conference. Miss Bentley, of Calcutta, and Miss Haig and Miss Wistar, of Bombay, were waiting for the German boat to take them home. Miss Radford, who is on her way to the work in Singapore after her furlough in America, was here for one night. We also had the pleasure of having Miss Esther Anderson with us for one night and most of the next day. Miss Anderson is returning to Adelaide after a short holiday in America."

AUSTRALASIAN TRAINING SCHOOL FOR ASSOCIATION SECRETARIES.—"After the formation of the National Young Women's Christian Association of Australasia in September, 1907, one of the most obvious needs of the Associations that presented itself was the imperative necessity for trained secretaries.

"In 1908, with the arrival of Miss Meager (England) in Sydney, and Miss Esther L. Anderson (America) in Adelaide, it was decided that it was possible to begin some training. Towards the end of the year, a sub-committee of the National Board was formed—the Secretarial Committee—its objects to seek out candidates for the Secretariat, and to arrange for their training. This Committee later on resolved itself into the Secretarial Department, which drafted a provisional Scheme for the training of Young Women's Christian Association secretaries, as approved by the National Council. Sydney and Adelaide generously offered to carry out the practical training of candidates.

"In 1908, Miss Ruth Rouse, travelling secretary for the World's Student Christian Federation, and also a member of the World's Young Women's Christian Association Committee, visited Australasia, and did a great deal to bring the Young Women's Christian Association and the Student movement into touch with each other.

"During 1909, 1910, 1911, students were in training almost continuously in both Adelaide and Sydney. Practice work was done in the Associations, and the students attended lectures on the Bible, Church History, Missions, and Association History and Policy."

"Early in 1912 it was decided to inaugurate a Training School, and the first session was opened at the National Headquarters, Sydney, under the charge of Miss Helen Barnes, and with Miss A. E. Thomson as Dean. Five students were in residence. A second session was held from October 23rd to December 19th, six students attending the complete course and others special courses.

"Lectures were given not only on the work of the Association, but on current movements and organizations among women, *e.g.*, 'The Women's Christian Temperance Union,' 'The Students' Christian Union,' 'The Young Men's Christian Association,' 'The Girl's Realm,' 'The National Council of Women,' and others.

"Frequently during each term Round Tables were held, which combined social and literary features. Short papers were read on modern social reformers and philanthropists. Discussion on the work of the Association, in the form of question box, followed. Admission to the Round Table was secured by the presentation of a written question."—"*First Annual Catalogue of the Training School*, 1912-13."

THE INTERNATIONAL HOME FOR FOREIGN LADIES IN MADRID, Calle del Cid 4, has just completed twenty-eight years of its existence. The object of the Home is to provide safe and pleasant quarters to young foreigners in the city. The value and necessity of the Home has been proved again and again, and many owe their safety to the protection it has afforded. Ladies visiting Madrid are also welcomed as paying guests. Mrs. Fliedner is the Hon. Sec.

BRITISH EAST AFRICA.—Nairobi.—There is an urgent need here for a Home, and Government has granted land provided the Young Women's Christian Association build soon. A sum of £1,000 is required. The need is so great that the Bishop of East Africa has lent his house while he is home on furlough, and eight boarders are thus accommodated. The English girls who are streaming into the country work in the laundries, shops and post-office. At present there is no suitable place for them to live.

MEETING OF THE INTERNATIONAL COUNCIL OF WOMEN AT THE HAGUE—MAY 20-27.—At this meeting sixteen national councils were represented. The President, H.E. the Countess of Aberdeen, referred to the loss the French Council had sustained in the death of its President, Mlle. Sarah Monod, and welcomed the new President, Mme. Jules Siegfried. Affiliation was granted to the new Council of South Africa.

The following is an extract from the Hon. Mrs. Franklin's account of the Conference in the N.U.W.W. "Occasional Paper":—

"At the first Public Meeting speakers from England, France, Germany and America were given opportunities of emphasising some of their aspirations towards better social and educational conditions, deeper understanding of women's work, nobler striving towards purity of life, and the supreme duty of citizenship, and this again did much to cement the friendships between nation and nation, based, as they now are, on better understanding and respect.

"At the last public meeting we had the opportunity of gaining some insight into the new movement in favour of compulsory service for women. In spite of Frau Ramondt's eloquent plea that the 'idle rich' should be compelled to enter into the joy and power of service, and in spite of Fröken Helene Berg's (Denmark) strong advocacy for compulsory teaching of housewifery and mother-craft, most of those who followed Dr. Alice Salomon's philosophical and thoughtful address must have felt that her view was based on a real understanding of the true inwardness of service. She acknowledged that no one could remain untouched by the tempting vision of a huge army of young women coming up in turn as they reached a certain age, to help in the battle against social evils, and she recognised that the number of workers was at present small, and due in some measure to a growing tendency towards individualism, and to the waning influence of religious aspirations, so that many young people were deaf to the call of suffering and want. But she must have carried her audience with her when she said that 'although it is possible to force a young man to be drilled, and even to force a civilised human being to shoot his brother, it is not possible to compel anyone to *serve*, and if it were, such service could never bring with it relief and comfort to the *served*.' She considered that our hope lay in better education and a greater spread of the underlying I.C.W. principle 'do unto others as you would that others should do unto you.' Such a thought would bring more true servants of their fellow-creatures than a law for compulsory social service."

PARIS CONGRESS ARRANGED BY THE NATIONAL COUNCIL OF FRANCE.—This Congress met in July and was accorded a reception at the Elysée Palace by the President and Mme. Poincaré. Many important questions were discussed and the following paragraph appeared in *Le Temps*:—

"Le Conseil Municipal de Paris a adopté hier à l'unanimité un voeu favorable au vote des femmes dans les élections municipales. Pour platonique que soit cette manifestation, elle n'en est pas mois digne d'intérêt. C'est la juste récompense du dixième congrès international des femmes qui s'est tenu à Paris dans des conditions de dignité et de sérieux bien faites pour servir d'example à tout le monde."

Madame d'Abbadie d'Arrast.—Only in our April Number we noticed the death of Mlle. Sarah Monod, and now we are called upon to sympathise with our fellow-workers for the welfare of women in France on the great loss they have sustained in the death of Madame d'Abbadie d'Arrast. The following extract, which we take the liberty of reprinting from "Le Christianisme Sociale," for August and September, will show how she is mourned by her many friends :—

"Une bien triste nouvelle nous arrivait par les journaux le 16 juillet : Mme. d'Abbadie d'Arrast venait de mourir.

"Le trait qu'il faut souligner quand on parle d'elle, c'est sa passion pour la justice—qu'elle cherchait d'abord à réaliser en elle, avant de la vouloir pour les autres. De là, 'cette pureté de diamant qui l'accompagnait toujours,' ainsi que l'a excellement dit M. J. Monnier dans son éloge funèbre ; de là aussi, cette pénétration d'esprit, cette élévation et cette persévérance qui caractérisaient toutes ses luttes, tous ses efforts vers plus de justice pour la femme, pour l'enfant, pour le faible. . . .

"Présidente de la Section internationale de Législation au Conseil des Femmes, c'est dans le monde entier qu'elle appuyait de sa haute compétence et de sa bienveillante autorité les efforts des femmes qui réclamaient pour elles et les enfants des lois meilleures. Aucun travail ne la rebutait, aucune fatigue ne l'arrêtait ; son courage, parfois excessif, était un stimulant pour ses plus jeunes collaboratrices.

"Cependant la justice lointaine qu'elle préparait ne lui suffisait pas ; elle la complétait par une bonté présente, active et compatissante ; les mères pauvres, chargées d'enfants et de travail l'atttendrissaient particulièrement. Elle avait une manière de dire, en hochant la tête ; 'Pauvre femme !' dans laquelle elle mettait toute sa pitié ; mais elle craignait de froisser par une aumône maladroite. Combien elle répétait : 'Il faut les aider, mais craignons de les humilier !'

"Par les œuvres des prisonnières, des libérées, par notre Ligue de l'Etoile Blanche où elle avait accepté la présidence des Sections féminines, elle se rapprochait et aimait à le faire, de celles que la pauvreté et le vice ont entraînées parfois bien bas. Son livre : *Cinquante années de visites à Saint-Lazare*, révèle à chaque page un amour des prisonnières, égal à celui d'une Elisabeth Fry, et pareillement éclairé par la pitié du Bon Berger pour la brebis perdue. Il y a peu de mois, comme on lui demandait ses titres, à propos du Congrès international des femmes, auquel elle prit une part active, elle me disait (elle qui en avait pourtant plus d'un) : 'Mes titres ! je n'en ai point, il n'y a que celui de *visiteuse de prisons* que je puisse donner ; c'est ce que j'aime le plus ;' Ce mot montre, en même temps que l'orientation de son cœur, son exquise humilité.

"Mme. d'Abbadie d'Arrast avait non seulement l'amour du prochain, mais le culte, plus difficile peut-être, de l'amitié et de la famille. Pour ses amis elle était incomparablement bonne, et pour les siens incomparablement tendre et dévouée ; elle aimait, d'une sympathie compréhensive, la jeunesse qui l'entourait : 'J'ai eu le privilège de jouer déjà trois fois à la poupée, et je recommence une quatrième fois, avec mon arrière petite-fille !' . . .

"D'une profonde et forte intelligence, elle avait de clairvoyantes vues d'ensemble, sans préjudice des qualités plus féminines de détail et d'analyse. Quel guide, quel chef nous perdons, et que de nobles causes vont se trouver comme décapitées ! Sa grande originalité émaillait ses écrits, ses conférences et sa conversation, de mots inattendus, bien faits pour dérouter ceux qui ne la connaisaient que peu ; tel ce jour où elle répliqua, à une demoiselle ahurie, qui la croyait 'féministe !'—'Les femmes, elles ne savent rien faire, elles ne sont capables de rien que de s'habiller et de s'amuser ; c'est bien heureux qu'elles soient en tutelle !' Il fallait discerner l'ironie sous l'intonation qui n'était jamais plus sérieuse que quand elle n'aurait pas dû l'être !

"Si Mme. d'Abbadie unissait aux plus fortes qualités morales la plus authentique puissance intellectuelle, c'est qu'elle était, avant tout, une *femme de foi*. Elle redoutait la mondanité et le luxe; elle était protestante, quelquefois avec partialité, elle était chrétienne. Elle croyait de toute sa conscience à la nécessité du repentir et au pardon; elle se donnait de toute son âme au Dieu paternel et juste. Elle vivait de l'Esprit de Dieu."—S. CARR.

SUMMARY JURISDICTION (MARRIED WOMEN) ACT, 1895, SEPARATION ORDER.—The attention of social workers is specially drawn to Sec. 5, Clause (c) of the Summary Jurisdiction (Married Women's) Act, 1895, as follows:—

> "A provision that the husband shall pay to the applicant personally, or for her use, to any Officer of the Court or third person on her behalf, such weekly sum not exceeding two pounds," etc.

The following is an extract from a letter to *The Times*, February 21st, 1913, signed by Miss Clementina Black on behalf of the Women's Industrial Council:—

"It is well known that hardships often arise in Separation Cases where the Court makes an order upon the husband for the payment of maintenance money, but leaves the wife the task of collecting it; may we therefore draw the attention of your readers to the Home Secretary's recent circular letter to the London Police Magistrates on this subject? In this letter it is recommended that the London Courts should try the system now used in Liverpool and Manchester. Under this system, if the wife wishes it, the husband's payments are ordered to be made to an officer of the Court or some third person on her behalf, thus doing away with all need for further meetings between the separated parties. . . . The difficulty of collecting the payments sometimes debars a woman from seeking an order, whatever she may endure; while if the husband does not pay, she has to summon him and pay the cost (5s.), and generally without any good results. On the other hand, in Liverpool, if the wife so wishes, the payments are made through the cashier in the office of the Clerk of the Magistrates, and this method has worked to the entire satisfaction of all parties. There is nothing to prevent a similar arrangement being made in every other police court, except that the women concerned do not know about it to ask for it."

A WOMAN SHIP'S OFFICER.—"A bright-faced woman in a trim blue uniform and a cap like that of a ship's officer, complete even to its gilt cord and badge, is somewhat of a novelty on board ship. But this is the uniform of a Ship's Matron on the Canadian Northern Steamships, and she has the rank and authority of an officer.

"The office of Ship's Matron is a novel one, although the need for it is by no means new. The duty of the Ship's Matron is to look after all women travelling alone on the ocean steamer on which she is, but especially the young women coming out in second or third class, whether alone or in parties personally conducted by the steamship company. These parties are selected from different points in England, and are met en route to Avonmouth and Bristol by a London office Immigration Agent, and are given cards of introduction to the Ship's Matron, who is supplied with a special list of all young women on board. It is the duty of the Ship's Matron to immediately become acquainted with each of these young women, and to be practically their companion for the ocean voyage. . . .

"Every afternoon the Ship's Matron meets the girls on deck at three, talks with them, finds out where they are going, advises them, and gives them useful information in regard to conditions at their destinations. If they are sick, she visits them and arranges with the stewardess for their care.

"One of the Ship's Matron's important duties is to see that all the people are off the decks at a certain hour at night. In this and many other ways she

safeguards the moral welfare of the young immigrant girls."—"*East and West*," *May 24th*, 1913.

SOUTH AFRICA.—Durban.—Miss Ching writes: "Our new Hostel, accommodating forty girls, has been full from the start just six months ago, and we are daily refusing those who wish to come and stay for the winter holidays. Some of them will not take refusals, and are pleading to be allowed to come and share a bed if we cannot give them one to themselves.

"Our Girls' Auxiliary members (girls of leisure) have done some most useful work during the past year, giving great pleasure to many other members by their musical talent and raising sufficient money to furnish a single room in the new Hostel, to be called the Kinnaird Room, in memory of Miss Kinnaird's visit when she started our work amongst these girls.

"Our Noon Lunch Rest Rooms have had to be enlarged once more, our average daily attendance of business girls being 110, and most of these are girls in their teens. This is a most striking feature of this part of the work, and shows how badly such a place is needed, and how much the girls appreciate it.

"Please tell people in England of our tremendous need of secretaries; it is heartbreaking to see all that *might* and *could* be done for girls in this country if only one had time; and we who are here get so overworked that ofttimes the weariness and strain of going on is over-powering, and the temptation strong to give up. Please pray that the God who faileth not will give us courage and power to endure."

Pietermaritzburg.—The Maritzburg Branch has been making history rapidly during the last few weeks. Its handsome new building—the generous gift of Mr. George Smith—was completed and handed over to the trustees on May 10th. Then began the work of furnishing. A sum of nearly £600 had been collected for this purpose, and many thanks are due to the ladies of the Committee, who divided among themselves the arduous, though interesting, task of selecting the furniture and otherwise equipping the house.

By May 20th it was ready to be inhabited and opened to receive boarders. We had the honour of welcoming Mrs. Brebner (National Secretary for Native Branches) as one of our first guests. On the 22nd a short dedicatory service was held, conducted by Rev. Dr. Smith, honorary president of the Association. This was preceded by a social tea for the members, officials, and friends of the Association, after which an opportunity was given for an inspection of the new building.

On May 10th a social evening was held in the new hall, at which Miss Black, the Resident Secretary, was accorded a warm welcome by the members. —*The Bi-Monthly Record*.

Johannesburg.—The following is an extract from a letter written by Miss Black:—"Johannesburg seems to be the home of all nationalities, and the work of this branch is very cosmopolitan. Within the last two months we have had in here (*i.e.*, Princess Christian House) German, Portuguese, Norwegian, Scandinavian, Hollanders, besides Dutch, Colonials and representatives of the British Isles. . . . So difficult was it to meet the many demands for accommodation, that in November last twenty rooms were annexed in some flats that were newly built next door. That this expansion was necessary has been proved by the fact that within the last month there has seldom been more than two or three beds vacant any night. This is only to be quite a temporary arrangement it is hoped, as we are earnestly praying that soon sufficient funds will be raised for the enlargement of the present building. The 'stand' is secured, and the fact that interest has to be paid on this, and £55 a month for the rental of the flats, is an important reason why the enlargement of Princess Christian House should be started as soon as possible."

Pretoria.—The beautiful new home, which was opened last February, stands on an ideal site, close to the railway station, the tramway, and the popular park. It has accommodation for twenty-four. Miss Welch writes :—"It is wonderful to look back and see what God has done for the work. Now the house is so full that we have partitioned off the ends of two passages, and also the sitting rooms, to give room for four more beds, and still girls are waiting to come as soon as there are vacancies. The swimming club has done so splendidly this year. Many of the girls from the stores have joined, and the interest has been sustained in quite a wonderful way for Pretoria. Last week we had our second gala, when the baths were crowded and we cleared £20, which is to go towards the completion of our tennis courts. We are also busy furnishing the gymnasium. Our Bible class on Sundays is still small, although it has somewhat improved since we moved. We are praying much that God will send a blessing upon it."—*Glimpses of other Lands.*

IMPRESSIONS OF THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE, LAKE MOHONK.—The following are extracts from Miss Picton-Turbervill's letter describing the Conference :—

"The Conference began on Monday, June 2nd, but for the week preceding we who were at the National Training School came in touch with men and women students of many nationalities, for nearly a hundred of them came to the school on their arrival in New York. Professor Cairns was there of Aberdeen, Pastor Le Seur of Berlin, Professor Haberl of Vienna, Mr. Tsao and Mr. Yui, both Chinese, the latter lent by the Chinese Government for Young Men's Christian Association work; among the Russians were Madame Orgewsky and Baron Nicholay; then amongst those later on at the Conference was Professor Ibuka of Japan and Miss Tsuda, head of the College for Women in Tokyo; amongst those from India, Miss Bentley of the Student Work in Calcutta, and Mr. Isaac, an Indian graduate of the Madras University; amongst those from America Miss Woodrow Wilson, daughter of the President, and Mrs. John R. Mott. It is impossible even to mention by name the outstanding members of the Conference, for there were over 300 present, of whom the large majority were men.

". . . But now I must come to the Conference itself. On Monday, the 2nd, the whole party steamed up the Hudson to West Point, where we landed—it is the Sandhurst of the States—and here by special command of the President a full-dress parade was given in our honour, then on an hour's run by train where we arrived at New Platz, the station for Lake Mohonk, then an hour's drive up and up the mountains till we came to the large hotel built by the shores of Lake Mohonk, a spot of great beauty. The view westwards across the plains made me think of India, the view eastwards of the craggy heights of Switzerland.

"The first evening Professor Ibuka gave an address on the 'Aims of the Conference'; he struck a high note and was followed by Mr. Isaac of India. Perhaps the most interesting gatherings were the sectional ones held for two hours every morning, for at these there were free discussions. 'The best methods of presenting the Gospel to Students' was the first morning's subject that I attended. Mr. Tsao of China reminded us that 60 per cent. of the modern teachers of China are under 30 years of age, and *all* have come under Christian influence. . . .

"Figures are never very satisfying, but it was interesting to hear John Mott tell us in his long report that no less than 20,000 have been added to the numbers of Christian Student Movements throughout the world since the last Conference, the increase being mainly in the United States, Australasia and China; in all 156,071 are within Student Movements throughout the world. He emphasized, with regret, the fact, that whereas the number of Study Circles on Missionary and Social Work had increased, the Circles for Bible Study had not done so proportionately; this was referred to several times

during the Conference, and Dr. Cairns, in one of his addresses, struck a note of solemn warning with reference to it. . . Baron Nicholay gave an account of the Russian students' dreary life. Living often in unhygienic surroundings, he described their utter loneliness, no social life, societies of any kind practically forbidden, no games or athletics, completely out of touch with the Church, for to them Church and autocracy go hand in hand, the life often leads to moral despair, and the statistics he gave of the yearly increasing number of suicides was appalling.

"Of course the social problem was dealt with. Dr. Cairns stigmatized our social system as 'the negation of God erected into a system'; another reminded us that the 'most crucial need is *not* of social experts but of social prophets—men and women with magnificent daring and wide sympathy who scorn compromise and suffer themselves to be called fools so that they may live lives based on the principles of the Sermon on the Mount.' I cannot, however, attempt to give a *report* of this Conference, that is soon to be printed; this is merely a letter built up upon some very brief notes I took at the time."

ASSOCIATION WORK IN SHANGHAI.—In speaking of the work in Shanghai since her return last year, Miss Grace Coppock writes:—"We have seen a great difference in the spirit of the Chinese women since the Revolution. The idea of freedom in government has created, or more accurately speaking has revived, their consciousness of their own beings, and in every way they are seeking liberty—'Our Republic' are words heard often in meetings, conversations, and public prayers. There is growing, and rightly, the desire to put the Chinese to the front and let the foreigner take the place of advisor and helper.

"Just last week a Committee of Chinese ladies was meeting to arrange a programme for a concert which the Association is to give next week, and one of the women said very frankly, 'Let us ask mostly Chinese to take part on the program, because though foreigners do things well the audience will be more interested to see what our own people can do.'

"Four years ago half of our Board of Directors consisted of English and American women, but now it is made up wholly of Chinese women, and I must say that it is a far more efficient body of managers than before. This is not due to any fault on the part of the foreign ladies, but a natural result due to the fact that when the two nationalities meet the women from the West speak rapidly in English and arrive at decisions more quickly than the women of the East—a good deal of the conversation and discussion has not been understood by the Chinese woman, and so she remains quiet and often refuses to commit herself to something she has not thoroughly understood.

"We now have fourteen women on our Board, and they make a strong body. Our meetings, as is true of all our work, are carried on wholly in Chinese, and no one who has ever attended one of those meetings of the Directors would ever say that the Chinese will not speak out their opinions. And they are full of ideas for the extension of the work. They talk so fast (and not *always* strictly according to parliamentary rule) that it is hard for me sometimes to get a word in.

"With the coming of Miss Mayhew to China in December we had the chance to prove what could be done in physical education for the Chinese women. Miss Mayhew is a National worker, but the National Committee was good enough to lend her to the Shanghai Association for work until the end of April, in order that she might have an opportunity of trying out in a local field what could be done for Chinese women along these lines. It is really quite wonderful the way the women have responded to this work. There have been twelve schools represented in the classes, and then a number of married women took advantage of it. I was so glad that several of the Directors of the Association entered the classes, and thus made clear their approval from the start. A May-day celebration was arranged as a closing

feature of the work for this spring. There was Indian club swinging, free hand movements, dumb bell work, and the May-pole dance. More than 1,300 people were present to see the exhibition.

"We have twelve Bible-classes meeting each week with a registration of about 250. We are doing definite Christian work in five non-Christian schools, and touching others through the various activities of the Association.

"We had a series of special meetings this spring for the active members, because we want them to feel more responsibility for the associate members. I believe that they do not feel as keenly as they should their duty toward these non-Christian women.

"Just now we are beginning a finance campaign to raise several thousand dollars to run us through the remainder of the year. The Chinese women are doing this themselves. There are five teams each with a captain and ten women. These five teams each have colours representing the five colours of the new Chinese flag. I have been very much pleased with the way they have taken the responsibility of this campaign, and very much hope that it will give them courage in raising money so that when we begin to raise the money for our land on which to put the building that we have asked America to give us it will not seem such a tremendous undertaking.

"We are now negotiating for a larger building to rent until we can have a building of our own. We are very much crowded where we now are."

THE FIRST NORTH CHINA CONFERENCE.—One of our secretaries in Pekin writes:—" . . . We are all very happy over the outcome of our first North China Conference, for we feel it has been God-guided, and we all realised His loving hand throughout. There were eighty-two Chinese delegates there and fifteen foreign friends. In all there were represented eight provinces, not including three girls from Korea, sixteen different schools and nine different missions, so you can see that we had a very representative group of girls. Most of them scatter to heathen villages, some to heathen homes, and the influence of this, as of all God-blessed Conferences, will be felt far and wide. It is with very grateful hearts that we thank Him for the wonderful blessing we all received."

Translation of the Chinese greeting from the students attending the North China Young Women's Christian Association Student Conference:

Greetings and Peace to the members of the World's Committee of the Young Women's Christian Association.

This is the first time we have thus met in conference, and we have richly received God's care. There are one hundred here, and this truly is our good fortune and great happiness, for it was thought that not more than forty would attend, and now God has increased this more than two-fold, The spirit of the Conference has revealed to us the world as one family, and so we cannot but tell you of our circumstances.

It is our joy to remember you before God's Presence, and we pray that from this time henceforth you may be filled with the Holy Spirit as the disciples at Pentecost. This is our hope.

We have been brought to realise how greatly extended is the sphere for Christian work in our land. The opportunities and the work to be done are vast, but the labourers are few! So we entreat you to earnestly beseech our Lord that He will send reapers to the harvest, to work as evangelists, as educationists, as healers of the sick, or in any other capacity, for the opportunities for all are great. Every place is filled with the sound of earnest entreaty, and now is the time for all of us who are Christ's disciples to quickly respond to these calls for help.

For this purpose we thus write, and we send you as greeting Philippians iii, 7-10, especially verse 10.

Young Women's Christian Association Student Conference at the Temple of the Sleeping Buddha, to the West of Peking.

We make obeisance to you.

RESULTS OF MR. EDDY'S MEETINGS, TIENTSIN.—"Shortly after coming back from the Conference in Shanghai, Mr. Eddy came to hold special meetings for the men students in Tientsin. We arranged one meeting for the women (held in the Normal School) on Saturday, February 22nd, after which girls who wished to study the Bible signed cards to that effect. We now have a Bible class for each of the five classes in the school, and one class, from which nineteen girls wished to study, has two Bible classes to itself. There is also a class for nurses from the Government Nurses' Training School, and one in a small private 'Law' school for girls, with one also for a group of seven women graduates from a Kindergarten Training School. This brings up the total number of women and girls enrolled in regular Bible classes to about eighty-four, though attendance is by no means regular, some classes being considerably larger and some smaller than the enrolled number. At Mrs. Wang's class, held in connection with our At Homes, the average attendance for four meetings when numbers were counted was six, of whom five on an average were non-Christians. At to-morrow's meeting we are hoping to take in names of those wishing to study the Bible in regular classes, and to have about seven or eight meetings of each class formed before the summer. We hope that the Chinese ladies themselves will lead these classes for the regular membership. The School classes are up to the present all led by foreigners, except in the case of a preparatory school, which I have not included in the above numbers. The girls of the Student Association in the Mission School I mentioned go to this non-Christian preparatory school each week to tell the children (who are too young as yet to come into Association Classes) the Bible stories and sing hymns."—E. MARY SAXELBY.

Statistics from China.—STEPS IN ADVANCE:—

1903—Beginning of Work—in the mills.
3 Student Branches.
1 Foreign Secretary.

1907—First Chinese woman representative at World's gathering—delegate to World's Student Christian Federation at Tokyo.
First Student Conference for Chinese Young Women, held at Foochow.
5 Student Branches.
2 Foreign Secretaries, studying the language.

1909—First City Association organised—Shanghai.
19 Student Branches.
1 Chinese Secretary.
4 Foreign Secretaries.

1913—3 City Associations.
33 Student Branches.
3 Chinese Secretaries.
12 Foreign Secretaries.
2 Physical Directors.

NEW FEATURES OF WORK:—
Bible Classes in Government Schools.
Supplementary Education for Women.
Classes for Physical Training.
Literature for Chinese Women.

THE EIGHTH BRITISH NATIONAL CONFERENCE will be held in Edinburgh, October 13th to 18th. The Stockholm Conference programme has been adopted, and the importance of previous preparation has been urged upon all delegates. An excellent leaflet (to be obtained from 26, George Street), giving four suggested outlines for discussion, has been issued. This might well be procured by all intending delegates to Stockholm,